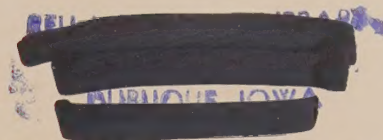


Christian Life

APRIL • 1952



THE MAGAZINE FOR TODAY'S CHRISTIAN 25¢



In the

NEWS

- ★ Collegians Stage Mock Crucifixion
- ★ Southerner Flays 'Brotherhood Week'

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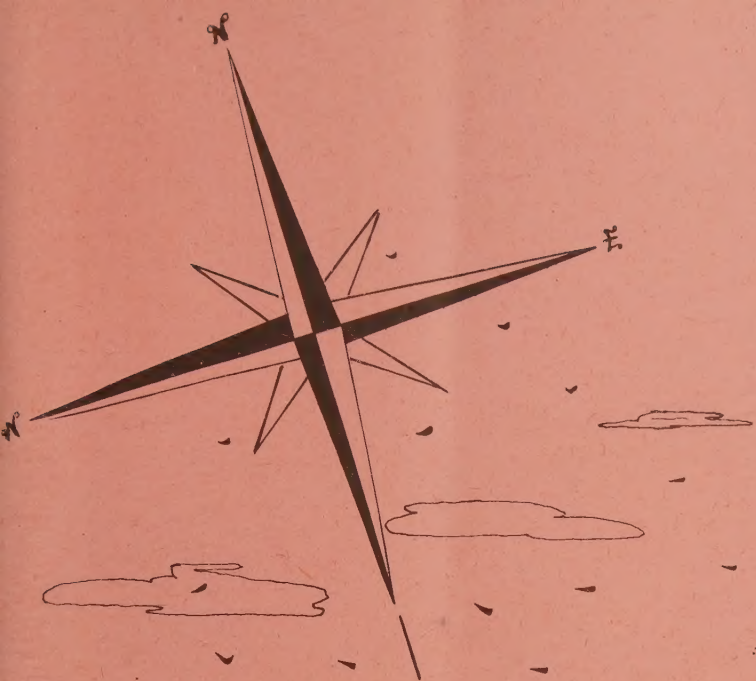
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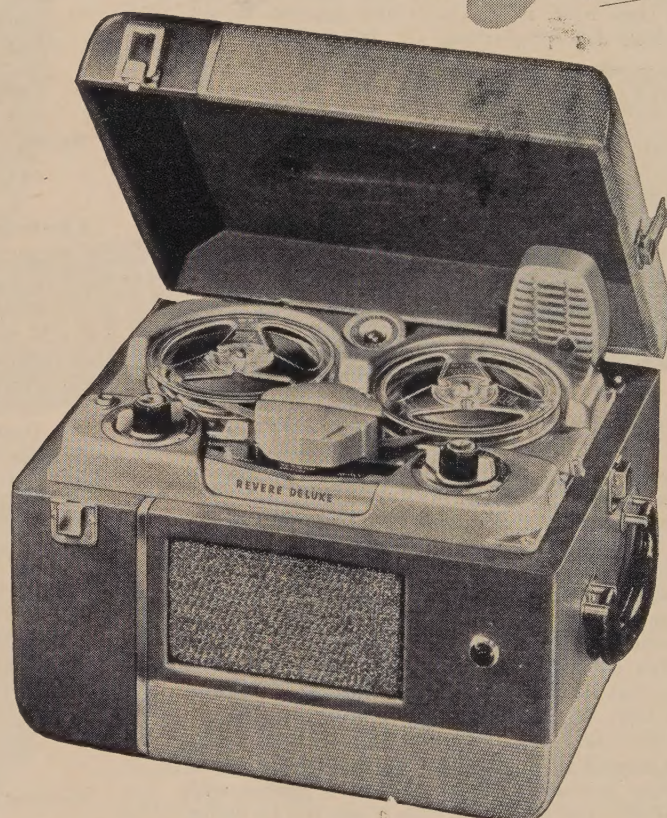
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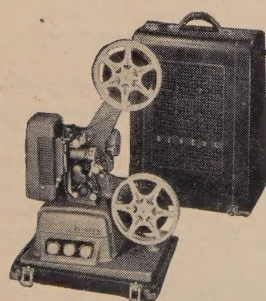
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Christian Life

In This Issue

THE MAGAZINE FOR TODAY'S CHRISTIAN

Winner of Oklahoma Baptist University
Award for Distinguished Service in
Christian Journalism during 1948

APRIL • 1952

Volume 13 Number 12

THIS MONTH

When an author makes any magazine the first time, it is an event worth noting. But when an author makes it for the first time with two articles in the same issue, it is a news item approaching the "man bites dog" proportions.



WESLEY HARTZELL

As a matter of fact, however, author Wesley Hartzell ("Musical Note in Evangelism," page 19, and "Unsung Giant," page 28) is an old hand at the man-bites-dog sort of thing. In the first place, he is a practicing journalist of long standing: reporter and feature writer

for the Chicago *Herald American* since 1935. In the second place, his rise to fame in the Hearst organization came through his coverage of a subject close to the hearts of all Christians.

It happened in the early days of the Youth for Christ movement. Youth for Christ was calling its first international convention at the Winona Lake Bible Conference grounds in Indiana. The Chief, the late William Randolph Hearst, heard of it in California. In his own inimitable way, he called upon the *Herald American* for immediate coverage of the event.

This was Wes Hartzell's big moment. With the Lord's help, he turned in such a good story on the Youth for Christ Convention that he was assigned by Hearst himself to continue his coverage of the Youth for Christ movement. Today, Hartzell's position with the *Herald American* is that of a top feature writer for the biggest Hearst publication in the Middle West.

COVER: Dr. Robert A. Cook, president of Youth for Christ International, reflects much of the spiritual atmosphere of the "Capital of Evangelicalism" (see page 15), second in the "Christianity: USA" series. First in the series was St. Paul, Minneapolis, *CHRISTIAN LIFE*, July 1951.

NEXT MONTH

Should a Christian seek public office? Don't miss the views of O. K. Armstrong, U. S. Congressman from Missouri, on this and other questions with which evangelical Christianity is concerned. They'll come to you in an exclusive photographic interview with newcomer Art Bell in the May issue.

Planning a summer camp for the youth of your church? Then you won't want to miss the "how-to" tips on programing and music by Dr. Robert Munger and Al Smith in the May issue. In addition, look for more valuable "Tools for Better Teaching" in Church and Sunday School Management.

"1,800 children in Cook County alone are desperate for homes." But this is not the only startling assertion in Hazel Thompson's challenging article on the Evangelical Welfare Agency, scheduled for next month. You'll be moved as you learn of the huge task facing this aggressive organization.

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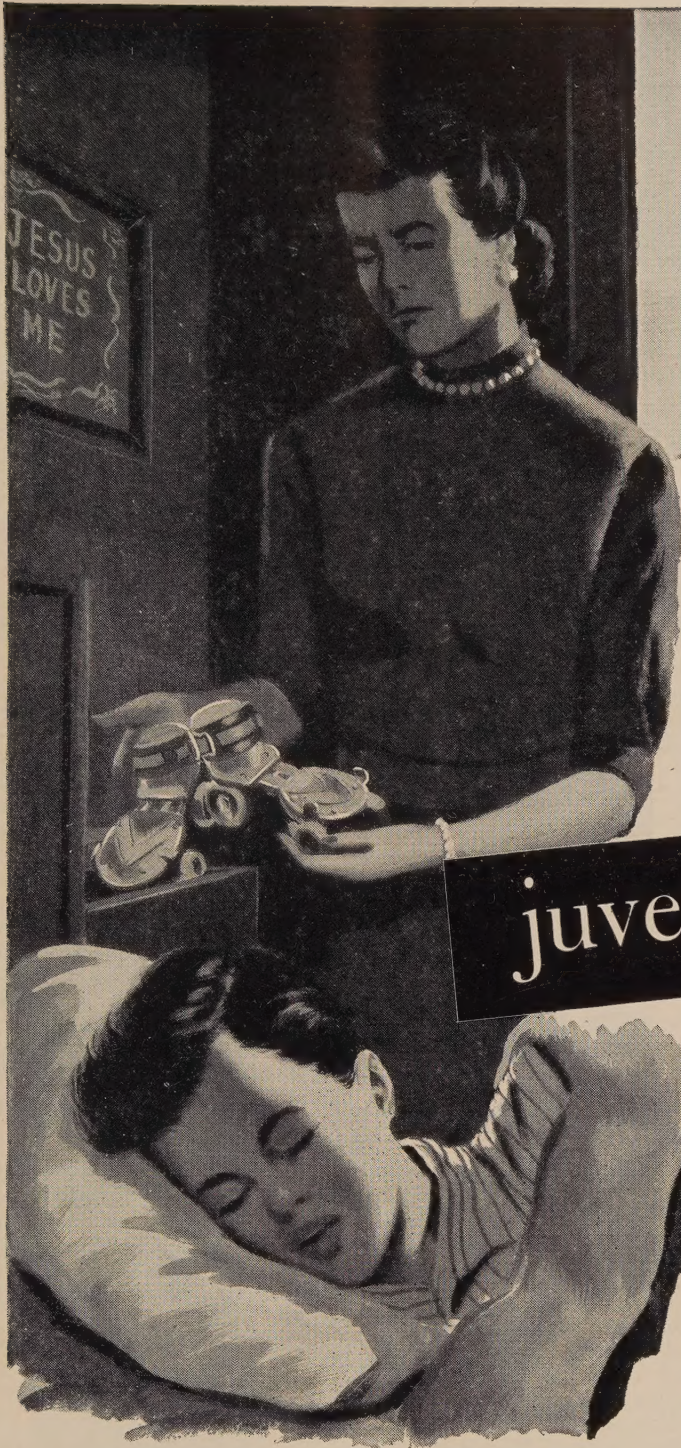
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what the neighbor had said*

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READERS WRITE

Abominable Magic

After reading two articles in the February issue, one entitled "Gospel Magic," the other "Puppets and Pupils," I am at a complete loss to understand why such articles have been allowed to be printed. . . . Picture for yourself the reaction of Christian people sitting in a church pew and viewing their pastor doing magic with a box of Duz as one of his tools! . . . When a would-be pastor resorts to sleight-of-hand tricks such as pulling a rabbit out of a hat, handcuffing his hands inside a red bag purported to represent the blood of Christ, and doing this in the pulpit, I'm afraid few devout Christians would be able to even tolerate such. The whole procedure is simply abominable. . . .
 Kintyre, N. Dak. MRS. KARL KLEPPE

Exuberant Redhead

The nine point statement of doctrine of the Christian Business Men's Committee which you mention in your February issue as being largely the work of Arnold Grunigen, Jr. ("Exuberant Redhead") has actually proved to be a divisive creed. It is not bad for Christians to tell the world where they stand, and to give a corporate witness. But this creed has in its bosom the word "pre-millennial" — a very sharp, and I believe extra-scriptural, stricture on fellowship. But someone might say, "Isn't it all right for premillennialists to have their private club?" Surely it is, but for the fact that CBMC observes the sacrament of the Lord's Supper, and this is by no means to be fenced and defined by premillennialism. Such a stricture is abhorrent. The fact ever remains that it is the church which is the pillar and ground of the truth. The escape from modernism is not to be found in independent tangents and clubs, but in a sound church. I am not aware of any church which requires its communicants to be premillennial.



GRUNIGEN

REV. EDWARDS E. ELLIOTT
 First Orthodox Presb. Church
 San Francisco, Calif.

* * *

I want to commend CHRISTIAN LIFE for the deserving story on Arnold Grunigen. It covers things well. However, there are some points that sound as if the author had never seen Grunigen. The title is a mistake—Grunigen is a blonde. It isn't funny, in my opinion, to write such a story and then put Arnold in a ridiculous light by using a picture with his eyes closed and a funny expression on his face. . . . Our center has never been known as "Victory Center," but rather "CBMC Service Men's Center." Grunigen never talks without using notes and follows them quite closely. Our nine point statement of doctrine is the same as the World Christian Fundamentals Association. Arnold is responsible, however, for CBMC use of it and the excellent

explanation of the statement. Reference to CBMCI of the San Francisco Bay Region should have been without the "I." Contact is a bi-monthly publication. . . . I see no excuse for Christian journalism not having correct details.

CLAES V. S. WYCKOFF
 Wyckoff Advertising Agency
 San Francisco, Calif.

* * *

Thank you for the more than generous space and place given the article concerning me in the February issue. Already letters have come from a half dozen states, and when I answered Billy Graham's call, to speak at the Business and Professional Men's luncheon at the Hotel Statler, he used a copy of February CHRISTIAN LIFE from the platform before the 350 men present.

ARNOLD GRUNIGEN, JR., Chairman
 Christian Business Men's Committee Int.
 San Francisco, Calif.

Erroneous Impression

Congratulations for the exceptionally fine article on Japan in the December issue of CHRISTIAN LIFE (see News Section). It is unusually well presented. There is a correction, however, that should be made regarding the signers of the open letter to the Nippon Times by the Japan Bible Christian Council. The letter was signed by the officers and members of JBCC, and other missionaries who were not affiliated, but who desired to join us in raising this testimony. The article erroneously gives the impression that all signers are members. . . .

J. NEWLAND PFAFF, President
 Japan Bible Christian Council
 Tokyo, Japan.

Who Is He?

Regarding the picture printed of Cordell Fray in the February issue of CHRISTIAN LIFE, ("TV's Variety Hour") the man with him was Roy McKeown, Southwest Regional Director of Youth for Christ. Don't you think your readers would be interested in knowing who he is?

Hollywood, Calif. DOROTHY C. HASKIN
 ■ Yes. Thanks, Author Haskin.—Eds.

Revival Prayer Group

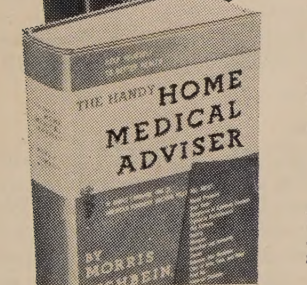
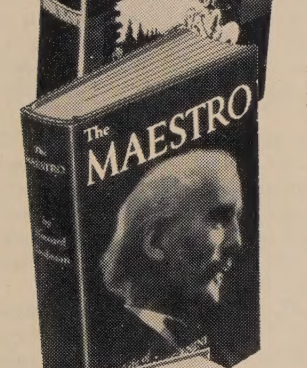
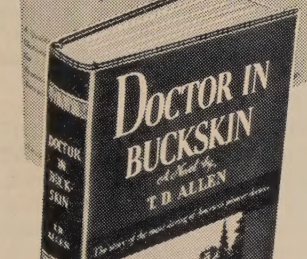
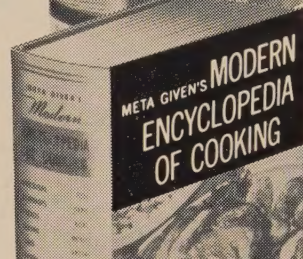
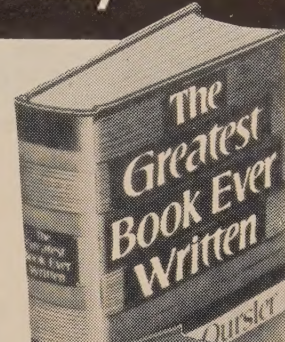
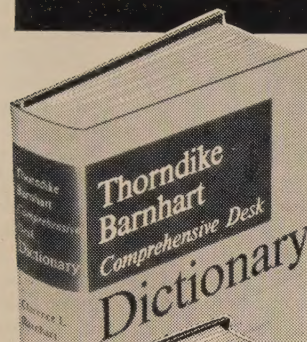
We noticed that the third platform for 1952 says "To encourage the formation of prayer groups for a world-wide revival." You may be interested in knowing about our prayer group. We were established in the old John Street Methodist Church in New York City early in 1939. We met each Tuesday at noon in conjunction with the Laymen's Christian Council. We moved in 1941 to God's Lighthouse Mission in lower New York and were invited to establish a daily prayer meeting at the Fulton Street Noon Prayer Meeting. We also conduct a morning prayer meeting at 8:00 a.m. each Tuesday for the CBMC for revival, especially here in New York. All outstanding evangelists and their meetings are on our prayer lists and our hearts rejoice each time we hear of the souls coming to the Lord. We will be willing to cooperate with you in any way we can. If we can be used to form, establish, co-

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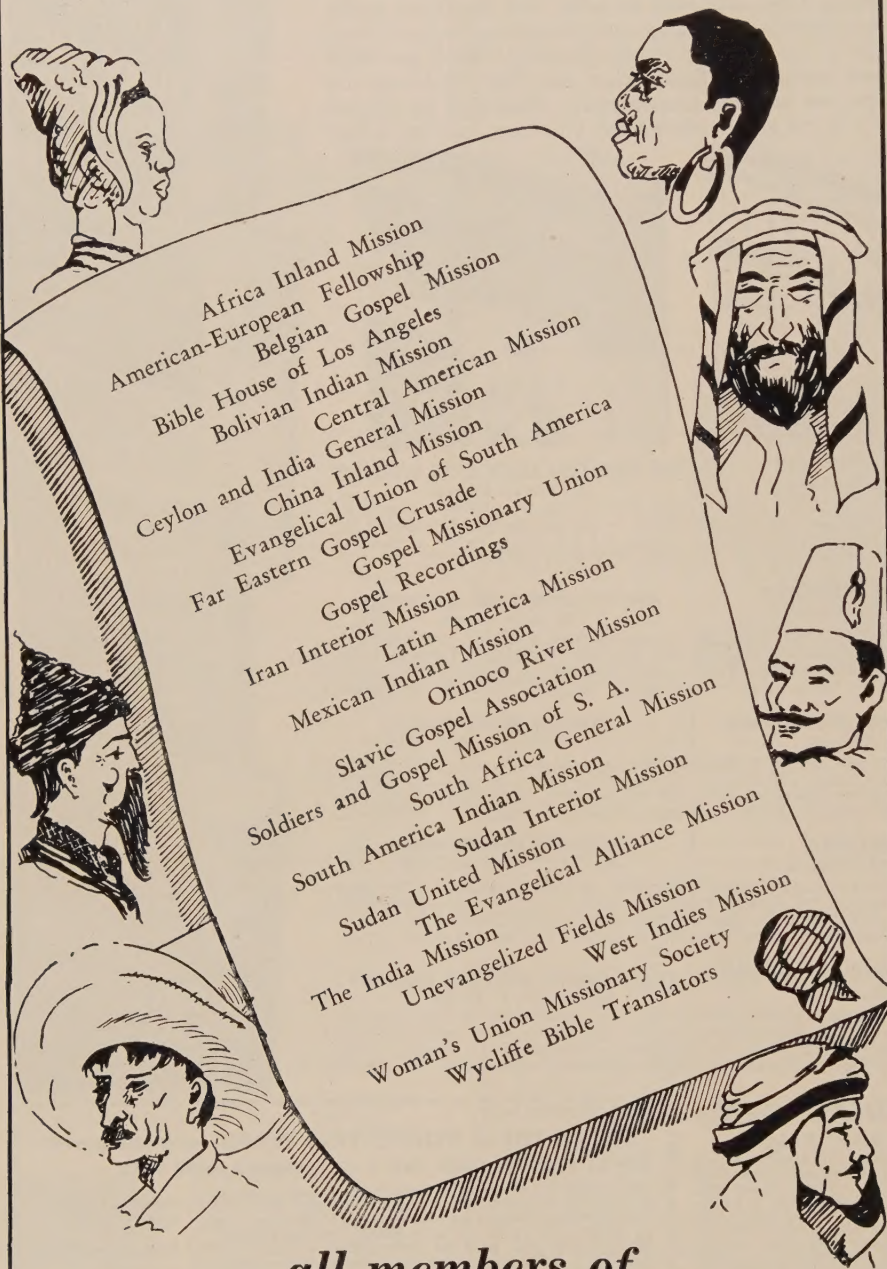
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Sun vs. Son

I have a copy of the March issue, which, as usual, is packed full of help for many readers. There is just one thing that disturbs me, and I am sure it will disturb (or even shock) every Christian education specialist who sees it. I refer to the artist's illustration of my article "Teach a Spring Hymn." The illustration emphasizes the very thing good teachers avoid. There is a difference between illustrating a noun and using a homonym to illustrate it. Symbolism of any kind should be avoided in teaching younger children. So the picture of a twelve-inch ruler to depict Christ as *Ruler* or a *sun* to give meaning to the *Son* of God defeats the purpose of our teaching. In this case, it seems even sacrilegious as we seek to magnify the Lord who is "fairest of all." Chicago, Ill.

RUTH STREBLOW

Any Vacancies?

I was wondering if you had any vacancies on your Missionary Subscription list. We would very much like to get the magazine monthly, but there is no means at present of sending away foreign exchange from this country. If you have such a list and if there are any copies available on it we would very much appreciate getting it.

East Pakistan REV. R. ALLAN ALCORN
Missionary

* * *

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Honolulu, T.H. ELMER E. BLOOM
Missionary

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East Khandesh, India.

Christianity, U.S.A.

Up here in Quebec, it is refreshing to learn of the tremendous gospel activity taking place in the great U.S.A. . . . I enjoyed the article on the Twin Cities (*The Twins Are Not Identical*, CHRISTIAN LIFE, July 1951), but have not noticed any similar articles about other cities. How about giving the same treatment to another of U.S.A.'s great cities?

FRANK M. D. DOHERTY
Ville St. Michel, Quebec

■ Here it is, Reader Doherty! See "Chicago—Capital of Evangelicalism," page 15. —Eds.

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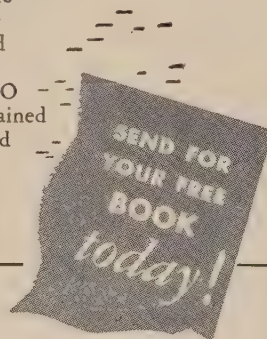
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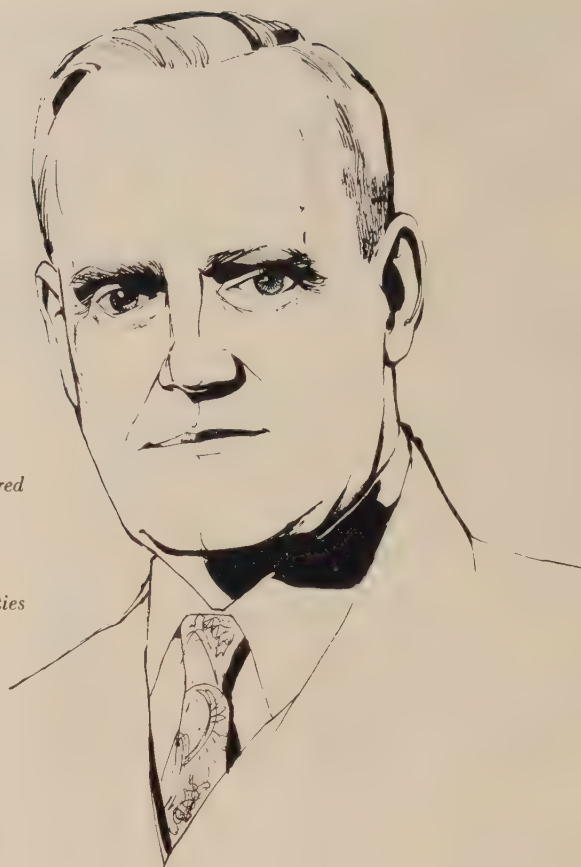
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VanDiest (right) opens the Word to a spiritually hungry transient.

Man with a Mission

by Herb Jauchen

"MISTER, have you got a job for me?" He would have been sent away with the customary "No," because we had all the help we needed, but there was something about this man that would make you look twice before you dismissed him out of your life.

"Mister, isn't there something I can do—? I'll sweep floors, I'll paint, I'll clean your restrooms, I'll do *anything!*" It was that last remark, with its desperate note, that made me look at him carefully—big, strong as an ox, overalls worn by much hard wear but clean. Perhaps it was the clear, determined look in his eye that prompted me to ask: "Why will you do *anything?*"

"Because, you see, Mister, I'm putting my three kids through Multnomah School of the Bible, and at night I run a Mission, which I support, and I've got a bad back which has made the work and money pretty slow coming in!"

And then there was unfolded a challenging story of courage and sacrifice and toil and a passion for the lost souls of forgotten men, the story of John VanDiest, 49 years of age, and 290 pounds of solid muscle acquired by a life-time of hard work. Saved only nine years, he had seen his wife and three children find Christ as Savior, too. Then together they had heeded God's call for full-time service.

Working all day to support his family, he then went home and made soup and carried it down to the Mission where he fed the men soup and bread to keep them alive and the Bread of Life to save their souls.

In the heart of Burnside Avenue's card-room row in Portland, Oregon, where men wind up when there's no place left to go, is the "John 3: 16 Mission," where VanDiest is superintendent. Here cold and lonely men and women come night after night for hot home-made soup and two slices of 'day-old.' And here, night after night, the Gospel is faithfully proclaimed.

Son of pioneer Dakota stock, John VanDiest never got beyond the seventh grade and lived a life of sin as first a trucker and then a farmer. One night, after attending a small Baptist meeting

in Lyman, Washington, he went home under such conviction that he could not sleep. At 2 a.m. he got out of bed and fell to his knees crying out to God to save him. In six months his wife and three children had all found Christ.

In 1942, at the ages of 40 and 33, John and Tress VanDiest, with their three children, then all in grade school, started to work their way through Moody Bible Institute. It was here that the VanDiests first had their introduction to mission work, when John was assigned to Chicago United on South DesPlaines. Later, he became assistant superintendent at Chicago United.

With Gail, Fae and Johnny out of high school, the family moved to Portland, Oregon in 1948, with only a few dimes in their pockets but a great amount of faith in their hearts, so that the children could attend Multnomah.

It was here that Satan truly tested their faith, however, when Big John was struck with a serious rheumatic condition which prevented his employment. But Mama worked in a bakery and the kids worked when they could. John sold donuts, mowed lawns and washed dishes. Somehow God rewarded their faith, and this spring Gail and Fae will graduate and enter full-time service. Johnny has a year to go before he, too, will go to serve the Lord.

Meanwhile, John VanDiest could not resist his burden for the ministry of the missions and was soon helping out in a struggling little work called "John 3: 16," located in the exact center of Portland's bowery sector. His leadership and experience soon found him in full charge, and a year ago the group moved to a larger location across the street.

Today, he is healed in body and richly blessed in heart as he looks upon God's blessing of both his children in school and the work at the mission.

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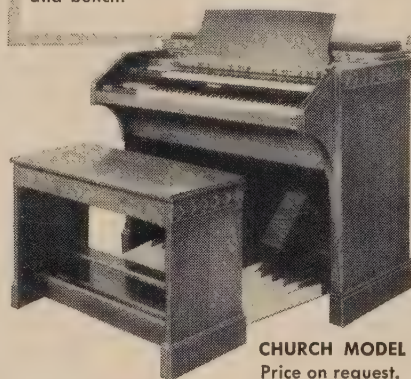
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NEEDED CWI HELP

The story "Boarding-house Thief" which appeared in the February issue of CHRISTIAN LIFE Magazine was written by Mrs. Edith Scarborough of Miami, Florida, a graduate of three CWI courses: BCW, CMW and CF. After finishing the fiction course and learning that her story was to be published, she wrote, "Thank you for the diploma. I know I couldn't have written a salable story without your instruction. I enjoyed each lesson immensely and profited from it."

joyed each lesson immensely and profited from it."

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"I am enclosing my final payment on the course. This is money I have earned by writing. . . . I am so thankful to have the chance to study with you. I am really elated to pay my way from writing earnings." Cora Beerbower, Edgerton, Ohio, grad. BCW, enrollee CMW

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THIS COLUMN IS DESIGNED to help you. Any Christian organization with personnel needs is welcome to insert advertisements stating vacancies and requirements. In like manner, individual Christians who are seeking a field of Christian service in which to serve the Lord will be helped in every possible way. Simply send us your qualifications and field of interest. Although there is no charge for this service,

Positions Open

Female

Housekeeper. Middle-aged Christian woman. New York City area. Women's residence. Live in. Must be definitely interested in spiritual welfare of guests as well as competent in all phases of housekeeping, including ability to do mending, to work and to supervise maids. Box P-525.

Experienced librarian wanted for Christian college and seminary. Box P-530.

Interesting typing positions on order-line of Chicago Sunday school publisher. Prefer women 18-30, high school grads or equivalent; some business training; some experience. Splendid benefits. Opportunities for advancement. Box P-550.

Several fine openings for secretaries, sound-scriber operators and typists alert in clerical detail. Prefer women 18-30 with some Christian education background. Chicago publisher of leading Sunday school lessons. Many fine benefits and opportunities for advance. Good salaries with regular earned increases. Box P-555.

Assistant bookkeeper, Chicago publisher. Interest in working with figures and knowledge of typing essential. Employee benefits, pleasant working conditions. Box P-600.

Clerical worker for subscription department of Christian publication. Speedy and typing experience helpful. Chicago location. Box P-605.

Office Worker. Some knowledge of bookkeeping and stenography. References; photographs. Box P-515.

Male

Wanted: a Christian man who knows composition work and would like to serve the Lord in the publishing field. Opportunity for a permanent position with a growing concern. Box P-500.

Handy man. Sober, diligent, versatile in all phases of household maintenance. New York City area. Christian women's residence. Live in. Box P-505.

Trade representatives, age 25-40, with own cars, to travel approximately 8 month out of year on trips one to six weeks in length. Frequent speaking engagements. Need good background in Christian education and practical experience in Sunday school and church work. Must be familiar with fundamental Sunday school materials. Box P-560.

Office supply clerk. Splendid opportunities for advancement. High school graduate, draft exempt if possible. No physical defects. Must be neat and accurate with figures. Chicago publisher of Sunday school materials. Box P-565.

Multitask pressmen and trainees, age 20-40, draft exempt, with experience or willingness to learn. Neat, alert, not color-blind, nervous or allergic to dust. Fundamental publisher in Chicago. Box P-570.

Active man, mechanically inclined, for operating addressing equipment and handling stock. Draft exempt. Christian publisher located in Chicago. Box P-610.

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Experienced copywriter for fast growing Christian publishing house in Sunday school field. Advertising department. College graduate or equivalent, with two years in journalism or copywriting. Should have at least two years' experience in advertising, copywriting and publicity. Box P-575.

we do ask that each insertion be accompanied by \$1 to cover incidental expenses, such as postage and handling.

Write to the box number listed with the position or individual in which you are interested in care of CHRISTIAN LIFE Magazine, 434 S. Wabash, Chicago 5, Illinois. Letters received will be forwarded to persons or organizations involved, and all subsequent communication will be direct.

Graphic arts expeditors—two fine openings for those with working knowledge of printing processes, making and expediting of schedules, securing of engravings, stats, artwork, prices, etc. Some college training or equivalent, experience. Fast-growing Chicago publishing house in the Sunday school field. Box P-580.

High school teachers for a New Jersey Christian school. Write your training, certificate, experience, if any, and a brief sketch of your Christian life. Only replies meeting school's need will be answered. Box P-535.

Christian school in Florida in September needs elementary and high school teachers, dormitory mother, and also a man and wife as caretaker and cook. Room and board plus reasonable salary. All must be born-again, consecrated Christians. Challenging opportunities. Box P-540.

Artist, male or female. Experience in commercial art to handle folders, display advertising, layouts. Opportunity to grow with a new Christian advertising agency. Box P-545.

Couple to serve as housekeeper and handy man. New York City area. Women's residence. Live in. Must be definitely interested in spiritual welfare of guests as well as competent in housekeeping (all phases, including ability to do mending, to work and to supervise maids) and in household maintenance (odd jobs of carpentry, repairs, etc.). Couple desired only if both meet requirements. Box P-550.

We have openings for Christians in our organization. For accountants, stenographers, billing clerks, and general office work. National distributors of Christian literature; will give preference to applicants who desire to serve the Lord in a field where 100 per cent of their time is invested in the propagation of the Gospel through the printed page. Write, giving full information as to training, experience, age, salary expected and references. Box P-615.

(Continued on page 42)

Christian Life Evangelists

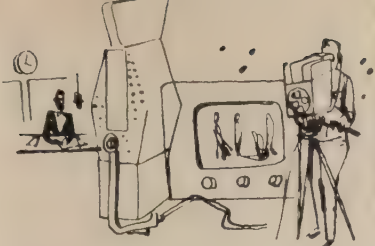


EDSTROM

ROE

■ Rich blessings are in store for you through the ministry of the CHRISTIAN LIFE Evangelistic Team, W. Douglas Roe and George Edstrom. During April they will be at:

Grace Conservative Baptist Church, Nanuet, New York, April 1-6; Ocean City Baptist Church, Ocean City, New Jersey, April 11-13; Central Baptist Church, Trenton, New Jersey, April 20-27.



RADIO-TV

THEODORE ELSNER,
editor



TO AID IN YOUR SELECTION

NARTB Adopts Television Code

A COMMENDABLE television code was adopted by the National Association of Radio and Television Broadcasters March 1. However, religious telecasters will be affected by its recommendation against charging churches and religious bodies for TV time. The actual wording of the recommendation appears to be commendable but factually will hinder every evangelical church, religious body and broadcaster from purchasing television time.

The clause as recommended by N.A.R.T.B. is that—"a charge for television time to churches and religious bodies is not recommended."

The National Religious Broadcasters and the Radio Commission of the National Association of Evangelicals are in complete accord that this recommendation *must be removed*, for it involves a restriction and discrimination against churches and religious bodies.

I have placed two double-page appeals in the hands of the President of N.A.R.T.B. in addition to the very strong N.R.B. request that this recommendation be eliminated. I am sharing with you one paragraph of my first communication:

"Churches, religious bodies and broadcasters should have the same right to purchase television time as any beer or cigarette company, for television is already overloaded with such advertisements. If the Code remains silent on matters of limiting the tobacco industry it should also remain silent in matters of paragraph 'C' so that churches and religious bodies or broadcasters may have the same privileges in purchasing television time as the tobacco interests. It will be a sad day for America when the television industry refuses to sell time to churches and religious bodies for the presentation of that which embraces the preservation of our Nation, and the Salvation of our Eternal souls."

While we were together in Washington, D.C., Dr. Billy Graham informed me that nine out of ten communications received from his radio audience are from believers—whereas nine out of ten letters received from those who see his telecasts are from non-believers. This confirms again my personal conviction that television presents the greatest opportunity for reaching the unsaved with the Gospel. Hence, we must preserve and protect our religious rights there.

■ The Far East Broadcasting Company deserves a sincere salute from all of us. Although only six years old, it has been on the air more than 15,000 hours from Christian Radio City Manila. During the past year, these hours have been multiplied five times with five transmitters broadcasting twenty-eight program hours a day in thirty-two languages and dialects on five international broadcast bands. Recently this number has been increased to six. Work is already under way for the erection of two eight-foot steel towers for the antenna array

so that the output may be beamed at specific areas. Estimated power: 20,000 watts.

■ Rev. Earl P. Paulk, state overseer of North Carolina for the Church of God, has written me stating definitely that—"the one program that has done more good than all other radio programs was the Saturday night broadcast—11:00-12:00 p. m." He declares: "This reached the unchurched people that were active seeking a big time." I think more midnight gospel broadcasts should be placed on the air. This is definitely a highway and hedge ministry. It may be that some of our broadcasters are really missing a real opportunity by broadcasting mostly in the morning hours.

■ "Jamestown's Radio Ambassador" of North Dakota, the Rev. N. E. McCoy, has entered his eleventh year. He has been very practical in his methods of operation. Briefly, he has conducted a Communications Center, such as notifying home folks when their loved ones have been stranded in a severe snow-storm. When emergencies have arisen in that locality he has gone the limit to complete contacts. I am confident that "Practical Gospel Broadcasting" is very potential.

■ Dr. Harry Hager of Chicago, pastor of Bethany Reformed Church and veteran radio broadcaster, has been televising his morning church services for several months. It is the plan of this ministry to continue to telecast the 10:00-11:15 a.m. service each Sunday the year round. This valuable venture of this pastor and church confirms their willingness to dare to do that which should be done by many more churches, especially when more television time becomes available in the lifting of the "television freeze." I think that there is a possibility of the solving of the religious problem in television through the increase of television stations, as we have witnessed the same solution to the religious radio problem by the increase of radio stations.

■ The Montana Gospel Crusade, with headquarters at Billings, Montana, employs family albums and scrapbooks for circulation to their radio congregation as a means of increased interest. Rev. W. D. Stewart, director, conducts regular correspondence Bible courses free of charge. This has been functioning for fifteen years. **END**

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Next Stop, Tragedy!

WINSTON CHURCHILL, who has occupied a unique vantage spot in the contemporary world, recently declared that "a tormented mankind stands uncertainly poised between catastrophe and a glowing future."

Other leaders of our day—in the fields of history, philosophy, science and politics—have said the same thing again and again, if less brilliantly.

But it adds up to the fact that the nations are rocked to their foundations by devastating wars, by strange ideologies that distort men's minds and modes of life, and by moral declension almost unparalleled in history.

For this tragic world situation, simple Bible believers hold the answer. In their hands and hearts is the key that unlocks the door to peace and wisdom. To change the analogy, they have within themselves, by God's good grace, that which is the savour of life unto life and death unto death. In Bible language, they are the salt which stanches the putrid advance of the world's normal corruption.

The Bible plainly teaches, though, the salt can lose its savour. In other words, the inert witness no longer serves to halt the inundating floods that threaten if he is not in vital touch with the Source of all power, Jesus Christ our Lord.

Thus, more than the vicious teachings of the university classrooms, more than the crude chicanery of Communism, and more than garbled messages of cultists does the spiritual inertia of the believer imperil our holy heritage.

Admittedly, it is not easy to live for God in this day. The subtle encroachments of the world about us keep us from communion with God and a fervent love for the Savior. Television, radio, motor cars, modern conveniences, easy life, the abundance of material things, social life, business, and all tend to quietly rob of devotional Bible reading, prayer and the family altar.

Yet "family life that forgets God can only lead to a godless society," as Dr. Archer E. Anderson, of Duluth, puts it. "Family life that includes the Lord and His Word can restore the spiritual greatness that once was ours."

Yes, the answer to a lot of our problems will be found if we set about rebuilding our family altars. It will take self-discipline to barricade ourselves against the secular demands of life to find time for reading the Word and praying together as Christian families. But the rewards will be great for the overcomers.

It is refreshing to know that several evangelical organizations have dedicated themselves to aiding Christians to find their way back to family devotions. The National Sunday School Association is sponsoring National Family Week May 4 to 11 and offers suggestions to churches and individuals interested. We heartily endorse this movement.

Then, too, the Family Altar League of Chicago and the Christian Home League of Syracuse are actively engaged in the same vital crusade the year around. There are others, too. Many of these organizations have issued excellent tracts and booklets that should prove helpful. The National Association of Evangelicals is sponsoring the Christian Home Crusade, which will continue from Mother's Day through Father's Day. There are several excellent magazines for parents and Christian home builders. All these projects are very worth while.

Indeed, in the light of the abundance of aids to walk with God, the Christian who fails to meet God at the altar in his home is indeed without excuse. He is a cumberer of the ground and a stumbling block. Against the avalanche of evil he will be helpless. Next stop, tragedy!

1952 Editorial Platform

1. To make Christ known as Savior.
2. To awaken individual Christians to the reality of a spirit-filled life of power, love and holiness.
3. To encourage the formation of prayer groups for a world-wide revival.
4. To encourage a strong Christian family life.
5. To foster Christian vigilance in social and political problems.
6. To encourage revitalization of the local church through evangelism in the Sunday school.
7. To create and encourage missionary vision, interest and operation.

Student Revival

IS STUDENT revival possible in secular schools? Curiosity drew Steve Coleman to the three-day Billy Graham meetings in Columbia, South Carolina, December 2-4. But on the closing Monday night he responded to the invitation and went to the prayer room.

Meanwhile, Bob Scott, leader of the small Bible club at Columbia's fashionable Dreher High, was praying that the Graham meetings would stir the kids in his club to do something to reach their classmates. His answer came two weeks later when Dreher's gridiron star, Coleman, walked into the club meeting Monday night with twelve student leaders.

When Scott, a Columbia Bible College student, gave an invitation at the close of the meeting, eight of Coleman's friends accepted Christ, including Margaret Murray, popular officer of the South Carolina State Student Association. During Christmas holidays, the nucleus of converts became a storm center when they boycotted the holiday proms on their own volition and asked permission for a daily morning prayer meeting on campus. Opposition was strongest from the church-going high-schoolers.

First club meeting after the holidays saw ninety-six Dreher teen-agers jam the home where the club met. After testimonies by several CBC students, Scott gave a simple explanation of sin and salvation. Then he asked those who would confess Christ to stand. With no urging, thirty-six stood and pushed their way to the front of the large room.

A Dreher alumna estimated every student leader on the Dreher campus was converted that night. A week later, one hundred twenty filled a larger room in downtown Columbia, and eighteen came to Christ. When morning prayer meetings began on campus, more than forty came to the front, including many unsaved kids.

Impressed, the school principal offered the group an assembly program. "This is God's work," ex-marine Scott says, as he remains on the sidelines praying and counselling. The new converts are avidly studying their Bibles as long as two hours daily, memorizing verses (Coleman memorized seventy-five the first month) and witnessing to worldly-wise classmates. A revival in the large high school seems on the way.

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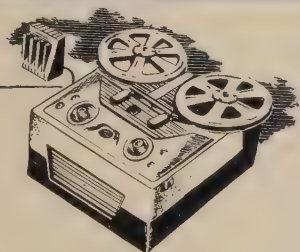
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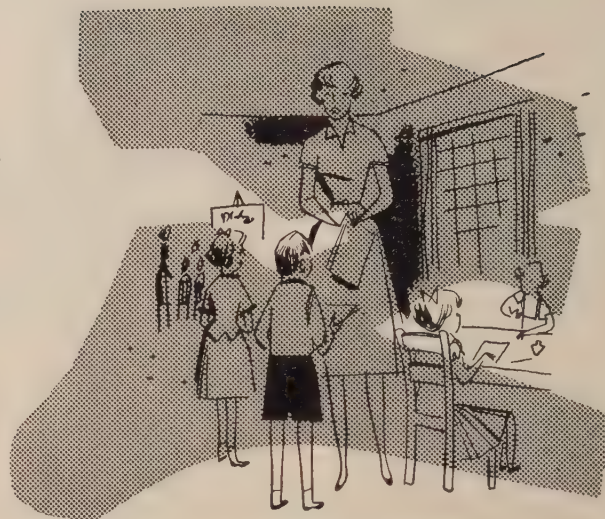
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The mighty citadel of Moody Bible Institute stands as a historic landmark in the Midwest colossus.

CHRISTIANITY, USA: CHICAGO

Capital of Evangelicalism

by Russell T. Hitt

Only in the last decade has this Illinois city
wrested the title from an Eastern metropolis.

CHICAGO, that brash giant of the U.S. heartland, loves to brag about its bigness. The typical Chicagoan will tell you that his city is the greatest railroad center in the world, the butcher and breadbasket of the nation, the toughest town in the country.

Big, brawling Chicago is all of this and more, but even the casual observer will be struck by the city's sharp contrasts. Behind the breath-taking beauty

of the lake front lie the sordid slums and filthy streets. Throbbing with industry and possessed of great wealth, the Midwestern colossus can't hide the running sores of its vice and shady politics.

The opulence of the North Shore is matched by the abjection of Bronzeville's tenements. You can drive from the Gold Coast to Skid Row in a matter of minutes. Even the weather in the Windy City is marked by extremes.

Strange that Chicago, of all places, should be called a religious metropolis. But that's one of the odd contrasts of the Big Town in which Al Capone and D. L. Moody won their fame.

Within a century of the city's founding, the Archdiocese of Chicago had mushroomed into the largest Roman Catholic bishopric in the western world. Today, forty-one per cent of Chicago's population is Roman Catholic, according



What is now Trinity Seminary and Bible College, training school of the Evangelical Free Church and The Evangelical Alliance Mission, once was Moody Institute's Swedish course.



Chicago's famed Pacific Garden Mission also operates a servicemen's center and health clinic.

to figures issued recently by the National Catholic Welfare Conference. That's better than twice the country-wide average.

Liberal Protestantism has made its impact upon the entire land, as a result of the efforts of the University of Chicago and its affiliated seminaries; Charles Clayton Morrison and *The Christian Century*; and the International Council of Religious Education, to mention the best known agencies.

As this article is written, only New York stands in the way of Chicago being selected as the headquarters of the National Council of Churches.

Almost any time of the day or night in Chicago, you can switch on your radio and hear the unctuous voice of

Unitarian Preston Bradley.

But the climax of religious contrasts is the fact that Chicago has become the evangelical capital of the U.S.A.

The Illinois city wrested this honor from Philadelphia within the last decade or so when the number of interdenominational organizations began to multiply. From the mighty citadel of Moody Bible Institute on the near North Side to the lofty building offices of the most recently spawned enterprises, the evangelicals have pitched their tents in Chicago.

Not long ago an ambitious young man started out to compile a directory of all the evangelical groups in Chicago. He never finished the job. Probably the sheer size of the task threw him.

In a single building at 542 South

Dearborn, just south of the Loop, you can find the headquarters of a dozen different Christian enterprises.

Visitors from the hinterland are dazed by the language of the evangelical "professionals" who speak of CBFMS, NAE, GARB, MBI, YFC, IFC, or CBMC. Only the alphabet soup of Washington is more confusing.

Chicago is an educational center with its seminaries, colleges, and Bible schools. It's a publishing center for tracts, periodicals, Sunday school quarterlies, books and promotional literature. It's a denominational center. But beyond all else it's the headquarters for an unlimited number of specialized organizations.

When someone said that this is the age of specialization he must have been thinking of Chicago. There you may find efforts to reach for Christ the grade-school kids, the teen-agers and the collegians; the laymen, the handicapped; the deaf; the Jews, the Japanese and the Lithuanians; the down-trodden and the upper crust.

Indeed, so many specialized agencies have developed that it would be conceivable for one to live a life completely wrapped in evangelical cellophane in the Chicago area.

For such an experiment one might choose a young man from Moody Bible Institute and a girl from Trinity Seminary and Bible College. After a courtship that would include some discreet hand-holding at the Youth for Christ rallies and in the balcony of Moody Memorial Church on Sunday nights, the young people might choose to be married at Midwest Bible Church, with Doug Fisher playing the organ and Plunkett, the Christian caterer, serving the wedding meal. They'd probably want to spend their honeymoon at Cedar Lake Bible Conference Grounds, which is operated by Chicagoans and is not too far from the metropolis. On their wedding journey, they'd undoubtedly travel in an automobile purchased from a Christian dealer at a discount arranged by one of three such helpful agencies in Chicago.

Since the young bridegroom probably would need extra money to complete his seminary work at Northern Baptist Seminary (after a year or so at North Park College), his wife might get a job at Scripture Press. That is, until the baby's birth when she'd be rushed to Swedish Covenant Hospital and attended by one of several top-notch Christian doctors.

By this time our little family would move out to Wheaton, sleeping chamber of the Great Men in Evangelical Circles. This would make it possible for them to attend any of the several sound churches in that sacrosanct suburb. Best of all would be the opportunity to send Junior to the Christian Day School, Wheaton Academy and Wheaton College.

Junior might toy with the idea of going off to Dallas or Fuller for his seminary education, but his father would pull strong for Northern and his mother for Trinity. Because of Junior's good training in Child Evangelism classes, the Christian Service Brigade and in Young Life activities in high school, he would obey his parents and stay in Chicago. Inspired by the messages he'd hear at Chicagoland Youth for Christ, Junior would set forth to purchase some tracts from Good News Publishers. Chances are his first tract would be given out to an evangelical leader rushing along Chicago Avenue to attend a luncheon at the Lawson Y, popular eating and meeting spot for evangelical Chicagoans.

One could expand considerably on the imaginary life of this devout family, which gives only a slight hint of how the evangelical forces have developed in the Chicago area, especially in recent years.

This brings up the question of why the midwestern metropolis has become such an evangelical center. The answer stems from a number of historical circumstances plus the perfectly obvious fact of the city's geographical location. It's possible to reach out 1,000 miles or more on an overnight train ride from Chicago. A radius line of that distance would touch a circle embracing a large share of the country's population.

The site of Chicago was first visited by French explorers as early as 1673, but neither they nor the Jesuit missionaries who came later left any real imprint. Fort Dearborn became a remote outpost in the Northwest Territory, but there wasn't much of a settlement at Chicago until 1830 when it was established as a town.

"In the days of the frontier, the first westward push outran religion," says Theodore Calvin Pease in *The Story of Illinois*. "Men forgot church and Sunday observance.

"The deism of the eighteenth century, denying supernaturalism and all save the moral teachings of Christ, had shot through American life and thought," he writes, describing the "diabolism that rejected and opposed all organized religion."

The Methodists succeeded in establishing the first church in the ugly little frontier village in 1831, but the Baptists, Presbyterians and Roman Catholics organized congregations two years later.

In those early days the combined forces of the Protestants made up the greater share of the church members, but it wasn't many years before the Roman Catholics had the largest single congregation. The early tides of immigration from Europe aided the growth of the Roman Church. In addition, the tendency on the part of the Protestant churches to minister to the spiritual

needs of the middle and upper classes limited their growth. By the middle of the nineteenth century there were thirty-one Protestant churches and only two were serving the immigrants and the poor.

Serious attempts were made to reach the rapidly expanding population by the Chicago Tract Society. This organization, founded in 1838, was successful in distributing quantities of evangelical literature in the rough pioneering settlement. One of the earliest gospel agencies in the city, the Society later became defunct, and it was not until 1889 that the present organization of that name began to operate.

Another milestone in Protestant history was reached in 1840 when the Chicago Bible Society was established by missionaries of the American Bible Society. The Bible Society workers cir-

culated Bibles, Gospels and Scripture portions and became a potent force in the community from the start. In the intervening period of more than a century, the Chicago Bible Society, in close harmony with the national organization, has distributed literally millions of copies of the Word of God to the people of many tongues who have made Chicago their home.

Chicago was born 100 years too late to share in the Great Awakening which aroused the U.S. in the middle of the eighteenth century under the stirring preaching of Jonathan Edwards and George Whitefield. But the city felt the Great Revival of 1857, and rolls of the churches reflected it.

In the fall of 1856 a short, stocky New Englander by the name of Dwight L. Moody bounced into town. Probably no single individual in the history of

Frank Sheriff serves as executive secretary of the Chicago Christian Business Men's Committee in addition to his activities at Victory Center, a Christian servicemen's center.



Youth for Christ was launched in Chicago by Torrey Johnson and carried on by Bob Cook.



Chicago has left such a mark on the evangelical life of the metropolis as "the Sunday school drummer." Without much to boast about in family or education, this man, under God, set off a gospel blast that sparked chain reactions 'round the world. As the epicenter of such activity, Chicago fairly reeled under the impact.

The staid New Englanders of the Plymouth Congregational Church were shocked by his efforts in rounding up a Sunday school class of street urchins. But this did not deter "Crazy Moody," as he soon began to be known. He started his own Sunday school in a beer hall, and by 1858 the North Market Sunday School was under way. One of its many visitors was a tall, gaunt man named Abraham Lincoln. And before long the mission Sunday school was the

Illinois Street Tabernacle, the real beginning of today's huge Moody Memorial Church.

It is difficult to summarize the part Moody played in the religious and social movements of his day.

Moody had been thrust into pulpit evangelism, and by the end of his British campaigns had become a world figure, but he maintained his deep interest in Chicago.

"Lord, give me this property for a Bible school," Moody prayed in 1885 as he stood behind the old Chicago Avenue Church. The following year he saw the first building erected for the new Moody Bible Institute. And a few years later, provoked by the inaccessibility of low-priced Christian literature, he founded the Bible Institute Colportage Association of Chicago, which in recent years

has been renamed Moody Press and has become an integral part of the Institute's far-flung ministry.

Moody Bible Institute today probably looms largest among all the evangelical agencies of the city. Besides the 1,500 or more in its day and evening classes, thousands more hear WMBI, its radio voice; study its correspondence school lessons; see its films; read its tracts and books.

While Moody himself did not live long enough to witness the tidal wave of modernism, he had left behind an institution that became the biggest force in stemming the engulfing tide. Called the "mother of Bible institutes," "Moody's" filled church pulpits with hundreds of men who stood firmly, if not always wisely, for the historic faith. Through Moody influence, Bible schools were formed across the country. Although honors for being the oldest Bible training school belong to the Missionary Training School, Christian and Missionary Alliance stronghold at Nyack, New York, certainly Moody Bible Institute has wielded a greater influence.

One Moody student by the name of William McCarrell (See *CHRISTIAN LIFE*, September 1951), kept the doors of a struggling Congregational church in suburban Cicero from closing and, with that nucleus, was largely responsible for the organization of the Independent Fundamental Churches of America, first major break of Bible believing churches from the old-line denominations of our day. Headquarters, of course, were and are in Chicago. Moody has groomed such pulpiteers as Wilbur M. Smith, Robert Ketcham, William Ward Ayer and a host of others.

Not known to many is the story of a Moody student named Eunice Fischer, who pleaded with Dr. James A. Gray, then president of the Institute, to publish Bible-centered graded Sunday school lessons. Some of the Institute officials dallied, so Dr. Clarence H. Benson, associate editor of *Moody Monthly* and director of the Institute's Christian education course, was permitted to edit these lessons. About the same time, a young married man who had taken some work in the Moody evening school, Victor E. Cory, launched out as publisher of the new lessons. Today as president of Scripture Press, one of the largest of the independent Sunday school publishing houses of the U.S., he looks back on a strange procession of events and a continuing miracle.

Benson also started the *Church School Promoter*, forerunner of *CHRISTIAN LIFE*. Earlier he had organized the Evangelical Teacher Training Association.

Another former Moody student, who, perhaps, is in a degree to Chicago today what Moody was three quarters of a

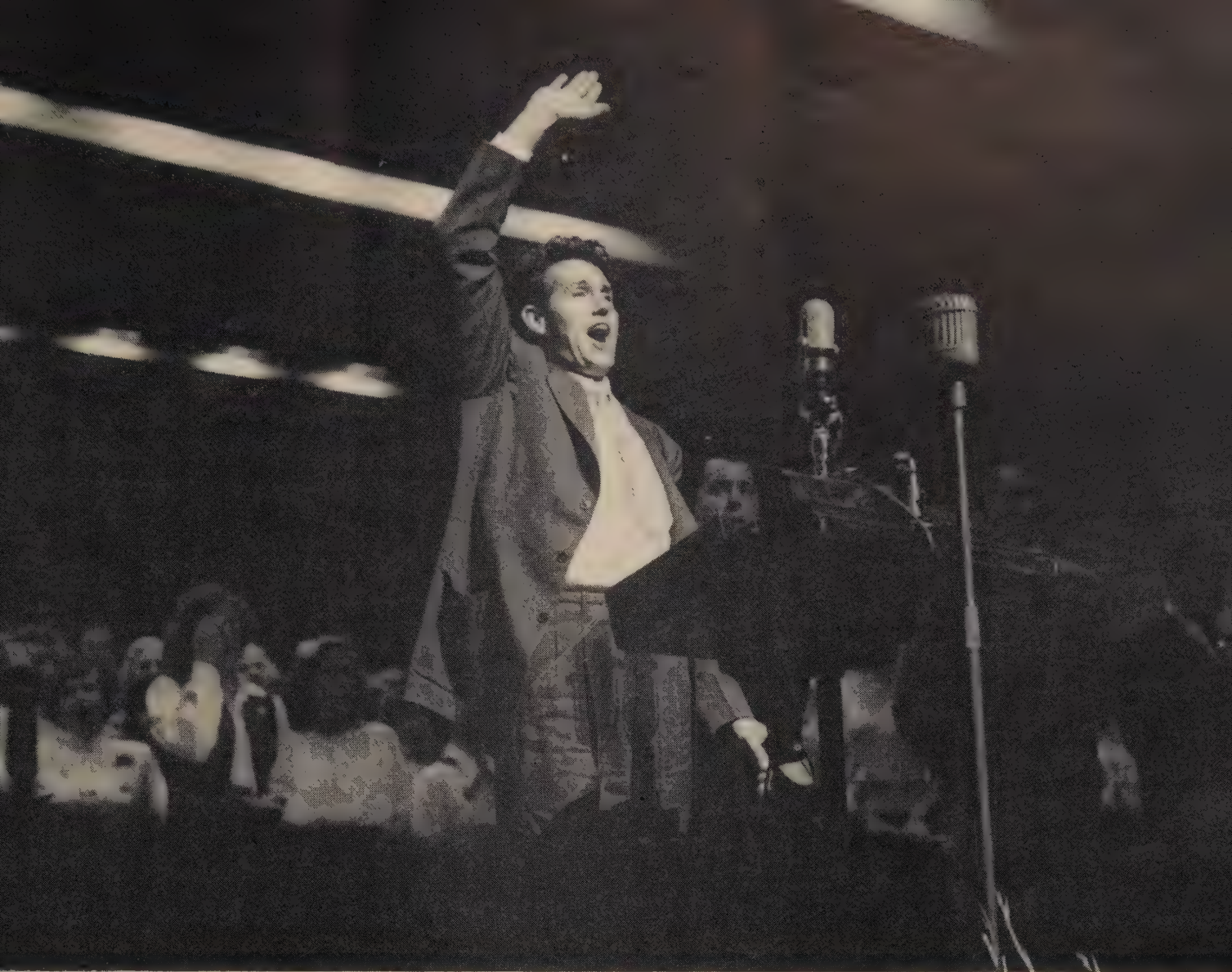
(Continued on page 46)

The Salvation Army's Harbor Light Corps is one of Chicago's excellent rescue missions.



North Park College and Seminary is a thriving stronghold of the Mission Covenant Church.





Today Billy Graham has associated with him a song leader, Cliff Barrows, who can take his place beside history's best.

History has proved that a deeply spiritual church is a singing church.
So if you're looking for revival, don't overlook the . . .

Musical Note in Evangelism

by Wesley Hartzell

MUSIC—historically the handmaiden of revival—once again is proving itself a powerful tool in the winning of men's souls.

Ever since David strummed his way into the heart of God himself with his shepherd's harp—and brought his people along with him—a song has seemed a most natural way to express the joy of salvation.

Today notes no exception to this rule. Witness the great place music has played in the revival meetings of Billy Graham, Jack Wyrzten, Percy Crawford, Dr.

Charles E. Fuller, Merv Rosell, Hyman Appelman, Bob Cook, Torrey Johnson and many other famed preachers of our time.

But behind the scenes of these mass evangelistic efforts the music of the Lord is making its own way into the hearts and homes of millions of Americans.

Song books, sacred recordings—even books about gospel songs—are in such demand that publishers are hard put to keep up with it.

And plain, everyday Christians (if such a term can ever be used) are sud-

denly finding the inspiration to write beautiful songs themselves. A good example of such a composition is "I'll Go Where You Want Me to Go, Dear Lord," which was written by Mary Brown (words) and Carrie E. Rounsefell.

There was music of course at the greatest revival of all, the birth of Christ in Bethlehem, and mankind has been singing carols ever since.

Luther wrote lyrics for great hymns to express the message of the Reformation and used the music of popular tunes to

(Continued on page 94)



Joseph took the body and "laid it in his own new tomb."

On a recent tour of the Holy Land,
the writer was privileged to see . . .

The Place Where He Lay

by Evangelist Bill Rice

Associate Editor, The Sword of the Lord

IT was late in the afternoon when the body of Jesus was taken down from the cross and given to Joseph of Arimathaea who had come, with his friend Nicodemus, to claim it. In haste, followed by some of the women, they carried the beloved body down the west slope of the little mountain to the garden at its foot.

They worked quickly, for a Sabbath day would begin at sundown and Jesus must be buried before then. Perhaps they washed the body with water from an ancient cistern as it lay beneath a shade tree near the wine press. Then they "took the body of Jesus, and wound it in linen clothes with the spices, as the manner of the Jews is to bury" (Matthew 27: 60).

While the men were preparing the body, it is likely that the servants of Joseph were preparing the grave for the

"In the garden was a new sepulchre. . . There laid they Jesus, for it was nigh at hand."



burial. It seems there were last-minute alterations to be made, for there is evidence that the grave was hastily made longer to receive the tall body of the Lord.

The lovely garden of Joseph has been restored and it is one of the most beautiful spots in all the Holy Land. The cistern, wine press and tomb are still there, shaded by beautiful trees. Flowers and shrubs bloom in a riot of color and the air is fragrant with their scent. But gall also grows there, and from one corner of the garden may be seen the awful, grinning skull that is the south side of Mt. Calvary.

The tomb is carved out of a rock cliff. Part of the wall was destroyed at some ancient time and has been restored with stone and mortar. To the right of and above the entrance-way is an open window which serves as a ventilator.

Joseph took the body and "laid it in his own new tomb, which he had hewn out in the rock: and he rolled a great stone to the door of the sepulchre, and departed." The entire tomb and the trough running in front of it is carved out of solid rock. The trough served as runway for the stone which was used as a door. This stone must have been shaped like a wheel, for a spherical stone five feet in diameter would have been too heavy for one or two men to move.

A wheel-shaped stone not only could be rolled into place by just one or two people, but also would make it possible for the soldiers of Pilate to make "the sepulchre sure, sealing the stone, and setting a watch." A stone carved from the floor of the trough to act as a "stop" for the rolling door may still be seen just to the right of the entrance.

The tomb is a large one, testifying to the wealth of its owner. It contains two small rooms separated by a low wall perhaps eighteen inches high and a foot wide. The floor of the inner room is about a foot lower than the floor of the entrance room.

Through the iron bars (erected to prevent bits of rock from being chipped off to kiss, keep as souvenirs, etc.) the entrance room is seen. The tomb's entrance is just out of sight on the left wall. In the right-hand corner is an unfinished grave which would have been quickly prepared for his own burial had Joseph died before the inner room was completed.

There are three graves in the inner room—one along the back and each side wall. The grave in which Christ was buried is in the floor along the right wall.

Joseph took the body of Jesus and "laid it in a sepulchre . . . wherein never man before was laid." (Luke 23: 53). Actually it was an unfinished sepulchre, for this is the only completed grave in it, although preliminary work had been done on the two other graves in the inner room (probably planned for Joseph's family). It appears that this grave was altered hastily to accommodate the body of a far taller man than planned for (history says Jesus was taller than the average man of His day). They made the grave longer by chipping a recess into the rock wall at the foot of the grave, thus providing a place for the feet of the Lord.

The floor of the grave slants downward from the slightly-raised pillow for the head to the feet. It is arranged in such a way that the body could be sealed in with the use of two rock slabs—one to stand on edge along this side of the grave and the other to be placed on top as a lid. That this was intended is indicated by the small ledge running horizontally along the wall on which the lid would rest and the groove in the floor in which the edge of the upright slab would lie.

"The first day of the week cometh Mary Magdalene early, when it was yet dark, unto the sepulchre, and seeth the stone taken away from the sepulchre." (Matthew 28: 6) Mary went at once to report the matter to Peter and John who ran to the tomb. John, probably being younger, outran Peter and reached the sepulchre first. He stooped down to peer into the tomb. Curiously enough, the Lord's grave is the very first thing that becomes visible within the tomb at break of day because of the window in the opposite (out-

(Continued on page 66)



Joseph took Jesus' body and laid it in a sepulchre.



The author's wife sat at the head of Jesus' grave.

Through the iron bars, the tomb's entrance room is seen.





with wings as EAGLES

by James L. Johnson

As time went on, once happy-go-lucky

Major Steele was disowned by his squadron.

SYNOPSIS

The boisterous commander of Blue Wing, 101st Fighter Command, Major Harry Steele, faced the acid test after turning over his happy-go-lucky life to the Lord Jesus Christ. When Russian Migs sent Cap Jenkins' plane down in the thick of aerial activity over Korea, his brother Jimmy laid the blame at Steele's door, vehemently denouncing the major in front of the entire crew.

AFTER awhile, a few precious seconds, I turned quickly and strode blindly out the door. The night air hit my hot face, but it didn't soothe it any. A wave of feeling overwhelmed me, a wave of bitterness, of fatigue, of failure, of incompetency, of inadequacy. I could still hear him screaming at me, "... if that's Christianity, I don't want any part of it!"

I could have told them the reason why I worked the deal with Lt. Colonel Mathewson in Operations to give us the easy runs and cut us down to the minimum missions. I couldn't see them go into action without Christ; I couldn't see them face death like Cap, without hope, trying at the last minute to find Him. I had to stall for time, give them the Gospel. Even if I didn't know the Bible very well, I still had John the third chapter down pat, because that's what saved me, and that was the one that mattered.

"Verily, verily, I say unto you, unless a man be born again, he cannot see the kingdom of God . . ."

I could have told them why I lagged over Korea, why I kept them from the heavy anti-aircraft, why I kept them from the big targets where the Reds concentrated their heavy stuff. I couldn't bear to see any of them get hit and go down without being saved. I knew our percentages would crop up on us, the old law of averages was crowding, and someone would get it sooner or later.

I didn't think Christian living was this tough, Chaplain. I thought I'd at least get respect, but I'm not getting anything. I'm losing everything.

I could have told them the same thing I've been telling them, that God changed me, that there was something far greater in life than just living. That eternal life was waiting, that this fighting a war didn't have to be one continual day of wondering if maybe today is the day, wondering what happens after the "stove pipe" you ride suddenly goes up in a ball of flame.

I had the answers to all the questions that consume man from dawn to the next, but I said nothing, and I knew my silence only served as an admission to every black charge of Jimmy Jenkins. I had failed again to confess God before men, not only my own squadron, but before all those men in that room!

Caught in the terrible throes of accusation, I walked many hours before stumbling into Chaplain Siegert's hut. There, he sat and listened as I told him the whole story over again through my tears of anguish. I remember saying this much, "Chaplain, I was going back to the old life, did you know that? Tonight I was going back to the old Harry Steele, the old cocky, confident, cigarette and cigar smoking, bourbon drinking squadron leader. I didn't think Christian living was this tough, Chaplain, honest I didn't!"

"I thought I could go in and win every man of my squadron with no trouble. I thought I'd at least get some respect. But I'm not getting anything. I'm losing respect, losing my squadron, losing myself, even think I'm losing my mind. Is this what God saved me for, I kept asking myself, and the more I turned that over, the more bitter I got.

"But then I got to thinking about Sarah. Sarah's my wife, you know. She's sailing the Pacific now to join me. Sarah, dear Sarah, who's been a Christian since we were married, all of seven years now. She always used to tell me about Christ, but I never listened. Just laughed and sneered, that's all. I drank myself silly, chased with other women, but Sarah never quit talking to me about Christ.

"I wrote her the same night I was saved right here in this tent, Chaplain, and now she's coming out here to be with me because she's so happy she wants to be with me. Even when it

meant leaving our two kids—I got two boys, Chaplain, one about four years old, the other about two—she still wants to come.

"So, I thought about Sarah, about her testimony even when I was sneering at her and mocking her, and I said to myself, if she can do it for all of these years of our married life, I can do it, even if it takes that long to see results."

I burled it all out to Chaplain Siegert, and he listened calmly, but said nothing. Then, when I finished, he opened his Bible.

"In the book of Isaiah," he said, "we find these words in the 40th chapter and the 28th and 29th verses: 'Hast thou not known? has thou not heard that the everlasting God, the Lord, the Creator of the ends of the earth, fainteth not, neither is weary? there is no searching of his understanding. He giveth power to the faint; and to them that have no might he increaseth strength.'"

I listened to those words and turned them slowly over in my mind. There was *power* in those words, *power* for me as if God knew, and He did, what I needed!

"Don't be disheartened over results, Major," the Chaplain said softly. "Results will come later. Plant the seed now. God will take care of the rest."

It was no surprise to me when I was called into Colonel Ashbury's office the following morning just before ten. A man in the army as long as myself can tell the usual procedure. The scene in the Officer's Club did not go by undetected, and in all probability Captain Shalberg had suggested to the high command that an investigation was in order.

I had known Colonel Ashbury since the Korean war broke out, had come to an intimate friendship with him only because he respected my leadership qualities and my ability to gain a reputation for the 101st Fighter Wing. What his reaction was now in the three weeks that I had brought the statistics on the scoreboard down to a minimum, as far as my squadron was concerned, I could not possibly guess, but the look on his fiftyish face when I walked into his office was enough to suggest disapproval.

"Major, I can't figure it out," he growled, as I took a chair in front of

his desk. He continued to study the papers in front of him. "I see a squadron suddenly go down into a scattered bunch of wild ducks overnight. Why, do you realize, Major, that your record for the past month has been alarmingly poor?"

"I do, sir," I retorted frankly, and the Colonel lifted a bushy eyebrow in surprise at my acquiescence.

"Well, Harry," and he called me by my first name to encourage an explanation, "What's it all about? Why's this young Jenkins fellow all steamed up about you being a—a Christian?"

He pronounced the term like it was some kind of germ not yet listed in the plagues of the human body, and I arose

quickly from my chair and faced him squarely, not afraid any more, but desiring definitely to take a stand.

"I'm a Christian, Colonel. In the strictest sense. Born again by the grace of God. That's the only explanation for the squadron's behavior."

Colonel Ashbury coughed once or twice. "But, Harry," he argued, "you're making it all so difficult. Religion is all right, it's a good sedative, it's a good soother of highly nervous and emotional people. But you're not highly emotional, Harry, and you got sense. Now, look, I told Shalberg to push through a court martial against this Jenkins fellow who blew off last light."

"No, I refuse to press charges, sir."

"You—what?" The Colonel was definitely unstrung.

"Just what I said. Captain Jenkins had every right to say what he did, no matter how untrue. Under the strain of his brother's death, he had no control."

Now the Colonel's countenance was ruffled to the degree of alarm. He paced back and forth behind the desk a moment, stopped, and then said, "I'll reinstate Jenkins if you promise a better showing of your squadron from now on."

"What does that mean, sir?" I asked politely, knowing full well what it meant.

(Continued on page 40)



The Crucifixion

by Margaret Anderson

AT the very summit of the hill of Forest Lawn Cemetery, Glendale, California, stands a bold massive structure, The Hall of Crucifixion. The majesty of this architectural monument is excelled only by the great painting it enshrines—Jan Styka's portrayal of "The Crucifixion."

Passing through the great doors, the visitor enters a corridor that leads to the vestibule of the great Hall of Crucifixion. There they view the vast auditorium before them. The seats, upholstered in deep burgundy, stretch toward the wall upon which the painting is hung, waiting to be unveiled at the beginning of each hour of the day.

Daily hundreds of visitors come to Forest Lawn to gaze with a peculiarly rapt fascination on one of the most impressive of all interpretations of Christ's death.

For Jan Styka, the Polish artist, painted Golgotha's most poignantly dramatic moment of time—the moment just preceding Christ's death on the cross.

Visitors marvel that anyone could conceive of painting a picture of such gigantic proportions. It was really Ignace Paderewski who first thought of the idea, and conveyed to Styka the inspiration of his enthusiasm. One day as Paderewski viewed a large painting of Poland's fight for freedom, he pondered the possibility of someone painting for the whole world to view an interpretation of the original meaning, the primary principle of all free-

dom. He was led to realize that nothing would be more significant than a gigantic portrayal of Christ's death on the cross to accomplish this purpose.

Paderewski inspired Styka to go to the Holy Land to sketch, study and explore until he was absolutely sure that every detail of environment and characterization would be correct.

While Styka was in Palestine, a huge canvas, one hundred and ninety feet by forty-five feet, was prepared in Belgium and sent to Poland to be used in the painting. Styka was almost forgotten in the years that followed, so busy was he painting twelve and fourteen hours a day. Then the time came when the picture was completed. Paderewski arranged for its display in a beautiful building in Warsaw where it received the ovation and praise of art and religious leaders of the entire continent.

The picture was meant to be shared, so Styka brought it to America in 1900. Finally, a broken-hearted and disappointed man, he sold the treasure because he could find no building suitably large enough to display it. Just recently, Dr. Hubert Eaton, founder and "builder" of Forest Lawn Memorial Park, was the man instrumental in securing the means for the picture's final preservation in the gigantic building known as the Hall of Crucifixion.

Many other artists have painted beauti-

ful drama of the crucifixion, but no one has so succeeded in bringing to the viewers the entire panorama of human passions and emotions of the participants of the crucifixion as Jan Styka has done. The characters on the huge canvas, numbering over three thousand, are all greater than life size and reveal accurately by expression and gestures their reaction to the event they are witnessing.

The sky is dark with treacherous rumbling clouds casting weird shadows on the curious multitudes as they swarm from the gates of the city to the summit of Golgotha. Jesus stands in the very center of the painting.

The warrant officers, standing just behind Jesus between the two crosses, read the orders of execution. Joseph of Arimathea and Nicodemus can be seen far to the left, helplessly watching the scene before them.

Members of the Sanhedrin stand closer to the cross. They are arrogant and officious in their hour of triumph.

To the right is the little intimate group—Mary, the mother of Jesus; John; Mary, the wife of Cleopas; Lazarus and his sister Martha. In the front of them kneels Mary Magdalene. And, in the very center of it all, Jesus stands erect, alone, perfectly serene and yielded to the will of His Heavenly Father.

Visitors are enthralled at the beauty of the scene and are gripped anew with a strange awareness of the incomprehensible significance of redemption's story as it is told so ably and authentically by the narrator. They leave feeling verily they have been a part of the crucifixion scene.



In typical fashion, on his recent tour of South America for the Latin America Mission, Marco thrilled huge crowds wherever he went.

Opera's Gift to Missions

by Leslie and Bernice Flynn

On a singularly eventful day in 1950, a leading Italian baritone took an all-important step to everlasting life.

ANTON MARCO, leading baritone for the San Carlos Opera Company, twisted restlessly, then woke with a start in his Dumont, New Jersey home. A violent nightmare had disturbed his sleep. The sensation of falling through space, swallowing his tongue, and of hearing the screeching whistle of a falling airplane, he vividly remembers to this day.

With a sigh of relief to know it wasn't real, he looked at the bedroom clock. The hands pointed to 7:28. It was a Tuesday morning, September 1950. Too early to rise, as operatic and concert life made for late hours and late rising, he turned over and went back to sleep, but not before superstitiously wondering about this strange dream, and also pondering the events of the previous few months.

Marco's voice had been discovered in his last year of high school. Born of Italian parents, raised in St. Louis, Mis-

souri, he headed for New York City to study opera. When his money soon ran out, he asked friends how he could make a living.

"The best way is to get a job singing in churches and synagogues. They pay well, and you'll make enough to study opera and pay all your bills," they advised.

"But I'm an atheist."

"That doesn't matter," they countered.

Before long, Marco was singing in fashionable New York City churches. His spiritual status was never questioned. The more he saw of vain religion, the more confirmed he became in his atheism. The church struck him as nothing more than a social institution. Nor did he ever hear the Gospel in any of these churches.

Then began his steady climb in the operatic world with a debut at the age of twenty-one. Among his teachers have



Marco recently sang over missionary radio station TIFC in Costa Rica, C.A.

been Titta Ruffo, outstanding Italian baritone, and Madame Alda, of the Metropolitan Opera.

During the war, he served with the U.S.O. in Europe, teaming up with Marlene Dietrich. Often he was assigned to entertain wounded soldiers who had just a few hours to live. He had no message for them except "Home on the Range" and "The Lord's Prayer." He often subbed for Morton Downey.

In 1947, he sang in Philadelphia's LaScala. Then, in 1950, he became the leading baritone for the San Carlos Opera Company, oldest traveling opera group in the world.

But five months before his nightmare, things had taken a new twist in the Marco household. Returning from a west coast tour, he offered his wife a present of expensive cigarettes. She de-

clined with, "I don't smoke any more."

"Why not?" Anton asked.

"I've been saved."

"Saved? What from—drowning?"

She related how their children had attended a neighboring Child Evangelism Class where they heard the Gospel and gave their hearts to Christ. She too had been converted. "You'll be home for a few weeks now, Anton, so Sunday morning we're going to church together."

"Church? Not me! I'm an atheist! I don't intend to go to any church!"

"Now listen here, if you want me to stay Mrs. Marco, we're going to church Sunday morning."

"What on earth has gotten into you all of a sudden?" he fumed.

She replied, "Anton, we've been wined and dined by the topnotchers of the theatrical world, and you know how

empty and vain their lives are. Well, since the children and I have been saved, we've met people who have reality, and I want you to go with us on Sunday morning."

Marco gave in. The following Sunday, Easter 1950, he passed through a church door for the first time in years. His wife landed him there in time for Sunday school, so the Gospel would have two shots at him, at least, that morning. Ushered into the large men's class of the First Baptist Church, Hackensack, New Jersey, he was amazed to see so many fellows poring over Bibles, and to learn that the teacher was the president of an insurance company in New York City. Then he paraded into church for the morning service.

At home, his wife asked across the dining table, "What did you think of it?"

"I want to go back next Sunday and hear more," he confessed. It was the first time he had been in an evangelical church.

On a subsequent Sunday, he was deeply impressed by the story of a man who, in great danger out in the mountains, received strength by quoting the Bible. *How different from my theatrical friends who try in vain to find the secret for relaxed living from psychiatrists!* Then he remembered his little brown bear, one-and-a-half inches high, and how he always used to pat its tummy before his operatic appearances for luck.

Anton attended church off and on during those spring and summer months. He enjoyed the good fellowship of the church's members and noted how they lived the same during the week as on Sunday. His wife's new outlook on life left its mark. The pastor, Rev. Joseph Stowell, spent a Sunday afternoon in July in Marco's home, explaining the way of salvation, but Anton wasn't ready to accept Christ.

Then came the morning of the nightmare. As he turned over to sleep, he wondered if the strange dream had any meaning, for he had never before experienced anything so graphic. Little did he realize that this "vision in the night" would be the start of events which would rapidly result in his giving up his operatic career and becoming a missionary.

That evening, he heard the baying of neighborhood dogs. It sent the shivers shimmering up and down his spine, for his folks had taught him that such meant tragedy. He said to his wife, "Someone died today who was close to someone around this street!"

There was a knock at the door. A cablegram informed them that Mrs. Marco's sister, a Navy nurse flying to Korea, had been instantly killed along with the rest of the crew and personnel when the plane exploded in mid-air near the Marshall Islands. Mrs. Marco left Wednesday.

(Continued on page 63)



Anton Marco and family left their home to begin missionary work in San Jose, Costa Rica.

This Latin ovation (silent waving of song sheets) was in response to Marco's singing.



The Risen Lord

by Robert G. Lee

The prophetic cross found its complement in the empty tomb.

ALL the pages of history contain no event more wonderfully interesting than the most tremendous and the most momentous fact of history—the resurrection of Jesus.

His resurrection is the foundation and pivotal point of Christianity. His resurrection—the greatest evidence of Christianity, the greatest exhibition of God's power, the greatest truth of the Gospel, the greatest reality of faith, the greatest assurance of coming glory, the greatest incentive to holiness—is marked with the fullest credibility.

His resurrection—a fact thrillingly touching the human heart—a truth powerfully influencing human character and human destiny—a fact mentioned directly more than one hundred times in the New Testament—is as fully attested as any other historical fact, remote or recent.

The resurrection of Jesus—the whole alphabet of human hope, the certificate of our Lord's mission from heaven, the heart of the Gospel in all ages—completed Christ's substitutionary work on the cross. It was evidence that God accepted the sinless Substitute. Without Christ's resurrection, His crucifixion and death would have been in vain. These two fundamental facts cannot be separated.

Christ's cross, purposed from all eternity, prophesied through ages, peered into by angels, found its complement in the empty tomb where Jesus wrested from Death's brow his black diadem—shivered at a single blow Death's empire of skulls and skeletons, changed humanity's bleak winter into flowery

summer, "brought life and immortality to light."

"Christ died."

Everybody, remembering that dread day when the sun went down at noon-day behind a blood-splotted cross on a bloody hill, said, "He is dead."

The callous Roman soldiers, gamblers at the foot of the cross, said, "He is dead."

The curious crowds, stupidly unconscious of the eternal value of things, said, "He is dead."

Poltroonish Pilate, letting his own interest trample his conscience, said, "He is dead."

The prating and precise Pharisees and the smug elders, whose hypocrisy He had condemned, said, "He is dead."

The Sadducees, ignoring the supernatural, denying a divine hope to the travail of the ages, said, "He is dead."

The head-wagging mob, mocking His dying agonies, said, "He is dead."

The centurions, who supervised the crucifixion butchery, said, "He is dead."

Mary, the prophetic sword of Simeon piercing her soul, said, "He is dead."

His disciples, dumb, stunned, bleeding under Golgotha's horrors, said, "He is dead."

All His acquaintances, and the women who followed Him from Galilee, beholding from afar, said, "He is dead."

Then—"he was buried."

The Kingdom about which He had talked had shrunk to the narrow dimensions of a grave.

The regal robes they had hoped to see

(Continued on page 64)

Unsung Giant

by Wesley Hartzell

UNSUNG giant of youth evangelism. Foster child of the Sunday school.

Fastest growing Bible-teaching ministry of evangelical Christianity.

This is the Daily Vacation Bible School program for the summer of 1952—a development so vast and sweeping that publishers are hard put to keep up with the demand for materials. Yet the movement is so little known and under-publicized that some Christians have never heard of it.

In 1927 more than seventeen million children received no religious education of any kind. You might consider that terrible until you learn that in 1947 the Federal Bureau of Investigation numbered the children receiving no religious training at twenty-five million. A church census conducted that same year set the figure two million higher.

And Paul Calvin Payne, general secretary of the Board of Christian Education of the Presbyterian Church in the U.S.A., warned: "Unless something heroic and sacrificial is done for these children, the total paganizing of American life becomes a problem in arithmetic."

What is required, Payne noted, is a missionary program—a school for children attractive enough to interest youngsters who will never be reached by Sunday school.

Churches are beginning to awaken to the tremendous potential of Daily Vacation Bible School for youth today.

Payne stated that the summer months represent the biggest opportunity for churches to do something about "this fearful menace to American youth." And he called for an abandonment of "the comfortable pattern of making the summer a time for religious loafing."

Why is Daily Vacation Bible School the best answer to this challenge?

First, children have more time on their hands during the summer and, in crowded cities, have less activity to fill leisure time.

Second, parents compelled to live in today's smaller living quarters are at a loss to know what to do with their children. Even when not interested in church themselves, they will be glad to have the church take the youngsters off their hands and out of the house for a few hours each day.

The idea of Daily Vacation Bible School has suffered from a general attitude of skepticism. Many Christians have expressed it, "Well, what can you teach a child in only two weeks?"

In the first place, many church leaders are advocating that DVBS be spread out longer than two weeks—perhaps even four to six weeks during the summer.

But let's put it another way. Suppose the leader of your town's Communist cell or the town drunkard asked if he might have your child to instruct for three hours every day for one week.

You would recoil with horror! And rightly so, for you realize the seeds of sedition or sin that can be planted in your child's mind from only short contact with adverse teaching.

The power of God's Word and message is not less great than that of sinful creeds.

Vacation church schools recently celebrated the fiftieth anniversary of their birth. What makes them so important now?

As has already been mentioned, there has been a forced retreat of the Bible from public schools. Then, too, parents have put pressure on educators in several cities either to increase the school term or set up some form of summer recreation so the children won't be compelled to stay at home.

Children have more time on their hands during the summer and have less activity to fill leisure moments.



Be sure that once the local Board of Education takes over your child during the summer, the door will slam on another lost opportunity for the church. The public school will not take your Bible along with your child.

Whether you have realized the fact or not, a large and influential segment of educators would like to bar the nation's children from any religious influence. They have no love for the church, the Bible or its message of salvation. They have succeeded in banning the singing of Christmas carols, prayer in class, reading of God's Word and the use of schools for released-time religious education for nine months of the year. They would like to go whole-hog, taking over the youngsters' minds and hearts for twelve months of the year.

Where does this threat leave you as a church member who is anxious to secure the salvation of children and insure the continuance of the church? It leaves you and your church dangling from the end of a long rope. And if you do not take action, the situation can only get worse. The tide must be reversed.

Let's digress for a moment and ask a seemingly foolish question.

Are children worth teaching?

Does that question shock you? It shouldn't. The church has been asking that same question and answering it negatively for 2,000 years. Many church leaders have entertained strong doubts whether a child can really learn to know the Savior.

We all know that 2,000 years ago, Jesus was asked, "Who is the greatest in the kingdom of heaven?" And He called a little child and set him in the midst of the disciples.

But this was a lesson the church never fully absorbed. Only two hundred years ago did the Sunday school come into being. And even then the children had a rough time. One church board, confronted with the idea that it might be well to have the children attend classes in the church, were appalled at the prospect. They voted that the Sunday school must meet in the vestry, "lest children trample the courts of the Lord."

Even now the percentage of Christians working full-time with children is pitifully small. This is true despite the fact that recently compiled figures show that more than fifty per cent of all confessions of faith come from the ranks of Sunday school. And more than eighty per cent of those who continue with the church are drawn from this source.

Matthew Henry, author of some of the most inspired Bible commentaries and a great preacher of the Word, reputedly was converted when four years old.

D. L. Moody was asked after one of his services how many souls had been won to Christ at the meeting. Moody answered, "Two and a half."

Publishers of DVBS Courses—1952 List

Ambassador Press, 2620 N. Halsted St., Chicago, Ill.

American S. S. Union, 1816 Chestnut St., Philadelphia 3, Pa.

Augustburg Publishing House 425 S. 4th St., Minneapolis 15, Minn.

Augustana Book Concern, Rock Island, Ill.

Broadman Press, 161—8th St., Nashville 3, Tenn.

Christian Publications, 3rd and Reily, Harrisburg, Pa.

Concordia Publishing House, 3558 S. Jefferson St., St. Louis 18, Mo.

David C. Cook Co., Elgin, Ill.

Christian Board of Publications (Bethany Press)—2700 Pine Blvd., St. Louis 3, Mo.

Fuller Evang. Foundation, P.O. Box 989, Pasadena, Calif.

Gospel Light Press, 1214 S. Brand Blvd., Glendale 4, Calif.

Gospel Publ. House, 336 W. Pacific St., Springfield, Mo.

Herald Press, Scottsdale, Pa.

Judson Press, 1703 Chestnut St., Philadelphia 3, Pa.

Life & Light Press, Winona Lake, Ind.

Nazarene Publ. House, 2923 Troost Ave., Kansas City 10, Mo.

Scripture Press, 434 So. Wabash Ave., Chicago 5, Ill.

Standard Publishing Co., 20 E. Central Parkway, Cincinnati 10, Ohio.

Union Gospel Press, 2000 Brookpark Rd., Cleveland 1, Ohio.

United Lutheran Publ. House, 1228 Spruce St., Philadelphia 7, Pa.

Wartburg Press, 57 E. Main St., Columbus, Ohio.

Zondervan Publ. Co., 847 Ottawa Ave., N.W., Grand Rapids 2, Mich.

Note: This list may not be complete, but is based on catalogs provided *Christian Life*.—Eds.

The questioner laughed and said, "You mean two adults and one child, of course."

"I mean," answered Moody, "two children and one adult."

A step in the right direction of winning these all-important children was the enrollment of more than five million children in vacation church schools last summer. The total is incomplete, since many churches do not report to central denominational agencies and independent churches, often the most active, report to nobody but God.

The DVBS movement has progressed considerably since its inception better than fifty years ago. But the idea has been essentially the same. It's this:

Make the school so attractive and different from normal school activities that children will want to attend.

Essential ingredients, in addition to religious training, are liberal quantities of games, handicraft, group activities, singing, awards and fun, mixed with large quantities of heartfelt interest by teachers. A wealth of literature, materials, helps, songs and handicraft devices is available to help. In fact, even a city dweller who doesn't know a chisel from a finishing nail can blossom into a well-equipped DVBS teacher without much trouble these days.

It wasn't always so. The first vacation school on record was held in 1866, sponsored by the First Church of Boston. Ten years later, a more up-to-date version of DVBS was run by combined churches of the city. Its program included hymns, songs, Bible reading, memory work, military drills, calisthenics, manual work and patriotic exercises.

Another early ancestor of the modern DVBS came into being a decade before the turn of the century by Lutheran

churches of the country. And in Hope-dale, Illinois, in 1894, Mrs. D. T. Miles, wife of the Methodist pastor, established a vacation church school attended by thirty-seven boys and girls. Mrs. Miles still is active in Christian education in Champaign, Illinois.

Wisconsin was next for the idea. The Rev. Howard R. Vaughan of Elk Mound started a vacation religious day school in connection with a camp meeting. At about the same time, the Epiphany Baptist Church of New York City instituted a summer religious school. It continued for several years.

The man credited with getting the idea really rolling, however, was Dr. Robert G. Boville, executive secretary of the New York Baptist City Mission. Dr. Boville, enlisting the aid of students from Union Theological Seminary, enrolled nearly one thousand children. They worked an hour daily on worship, health and the Bible. Another hour was spent in handicraft and recreation. The boys made hammocks. The girls sewed and made baskets.

Dr. Boville says he got the inspiration after seeing "idle children filling the streets, idle churches darkened and silent, unemployed students on vacation, idle vacation days and children's courts."

The movement spread to many other churches. Dr. Boville himself helped set up vacation church schools in Philadelphia and Chicago, principally among underprivileged children.

In 1907, the National Committee on Daily Vacation Bible Schools was organized. Dr. Boville, named executive, was assisted by Judge Alfred P. Seaman and Russell Colgate. This national committee, which numbered 100, had representatives from fifteen cities, eight denominations and thirty colleges. Forty-five

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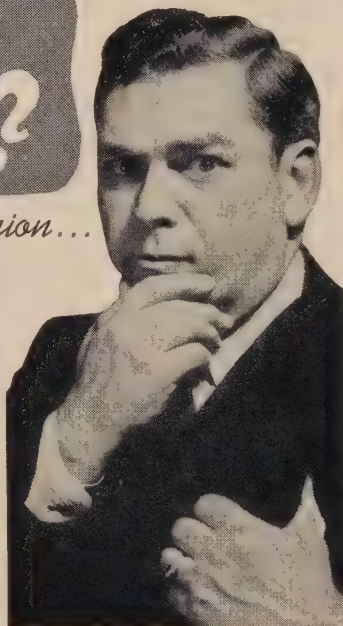
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schools were reported that year.

In 1910 sixty cities reported vacation schools, and in 1912 the number of cities where they were conducted totaled 141. The work grew in Canada, also. In 1916 the national committee's name was changed to International Association of Daily Vacation Bible Schools.

Denominational boards became interested at this time. Already the schools were being held by the City and Immigrant Department of the Board of National Missions of the Presbyterian Church in the U.S.A. In 1916 the American Baptist Publication Society of the Northern Baptist Convention became the first of a long list of denominations to recognize the movement officially and support it among its own churches.

In the interdenominational field, Scripture Press was probably the first publisher to introduce Daily Vacation Bible School teaching material. Although it is now one of the largest producers of DVBS supplies, many others have entered the field.

So much for history. More important are the hearts which have been opened to the message of God's Word. For the Daily Vacation Bible School reaches boys and girls who would otherwise never hear the Gospel of Salvation.

Why don't you seize the opportunity to do a mission work this summer among the children of your neighborhood? Be assured that there are Communists all over the world who would be glad to sacrifice their vacations to teach your children the things they believe.

Christians should not be less sacrificial!

END

How To Be "Saved"

Today our world totters on the rim of total destruction. A slight nudge and the dogs of war will let loose a wave of annihilation which will wipe out whole nations . . . These are not the words of visionary religionists but of sober, calculating scientists—men who are directing the work on the atom and hydrogen bombs.

In light of this predicament, thinking men and women everywhere are turning to the only source of safety which has proved reliable down through the ages—the Lord Jesus Christ. Overlooked by many in their search for happiness, Christ is today demonstrating His ability to answer man's longing for peace and security. He does this when men acknowledge Him as the Son of God who came to earth to die for them (i. e., pay the penalty for their sin).

This is what is meant by being "saved." For a better understanding of this subject, the editors of Christian Life suggest the reading of the entire Gospel of John. If you have further questions, we shall be glad to be of help to you. Address: To Whom It May Concern, Christian Life Magazine, 434 S. Wabash, Chicago 5, Ill.



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Sunday School *is on the march* Again!

DR. BOB COOK,
president of Youth For Christ

Says "One of the greatest opportunities for soul-winning today is waiting for you in Sunday School."



Bob Cook is one of the foremost youth leaders of our day. As president of Youth For Christ International, he heads a movement which in less than seven years has mushroomed around the globe, utilizing unusual methods and unflagging enthusiasm in reaching young people. His views on Sunday School are therefore especially pertinent:

"As a leader of Youth For Christ, I want to reaffirm my stand on the importance of the local church and Sunday School. Let every Youth For Christ rally stress loyalty to these God-honored organizations. *Let the first evidence of your attendance at a YFC rally be that you turn up on time—prayed up and ready for work—at your own Sunday School every Sunday morning!*

"My earliest memories are of Sunday School and church. Our family attended regularly—and I was brought, not sent. There are two things I remember: I had teachers who gave moment-by-moment evidence that they were real Christians, and the material presented was the Word of God.

"Perhaps the most encouraging sign of revival today is the heart hunger evident among Christians everywhere. Particularly is this true among Sunday School leaders and teachers. There is a new realization that it is not enough to go through the motions of teaching and maintaining class procedure—we need revival: the presence of God in the Sunday School.

"It's 'Forward March!' in Sunday School today, and every Christian can have a part.

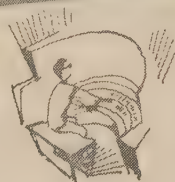
"Think of the opportunities! Teachers . . . song leaders . . . pianists . . . secretaries, treasurers, superintendents, even bus drivers and other folk who pick up students for Sunday School in their own cars. There are dozens of needy spots, waiting for men and women who will come to their task straight from the secret place of prayer, with the shine of tears on their faces, and with hands strengthened in God for soul winning and revival.

"Remember: Anybody can be an arm-chair general. It takes the bloody, expendable foot soldier to win a war."

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**Sunday School is on the march again
—and there's room
in the ranks *for you***



► **NATIONAL**

Collegians Stage Mock Crucifixion

Called Part of Anti-Christ Tide

A MOCK CRUCIFIXION of the Lord Jesus Christ staged as a prank recently on the campus of Ohio's Oberlin College has been cited as a glaring example of the growing opposition to the historic Christian faith on secular campuses across the land. An effigy of the Savior was nailed to a tree after a student bull session.

Ironically enough, Oberlin once was the center of a nation-wide revival that swept America. Charles G. Finney, human instrument in the spiritual movement that occurred in the middle of the last century, was president of Oberlin College from 1851 to 1866.

Nor was the recent blasphemy at Oberlin an isolated instance of the anti-Christ spirit. Recent articles in *The Oberlin Review*, campus newspaper, contain the same jeering and irreverent antipathy to the person of the Savior. Discussing various systems of ethics in a labored attempt at humor, Tom Patton, student columnist, writes:

"Christian Ethics were founded in the first century by J. Christ, of Immaculate Conception fame. Mr. Christ was one of history's most colorful characters."

In a light vein, another student writer pokes fun at the Inter-Varsity Christian Fellowship efforts at witness:

"Our friend Henry, who likes people, came up to us the other day looking worried as anything. We'd missed the last couple of meeting of the Inter-Varsity Fire Worshippers, and he was afraid for our soul."

Student attitudes probably can best be explained by the scoffing attitude of professors in the classroom and from the pulpit of the college church.

In the very house of worship which Finney designed and built, and in which he served from 1837 to 1872, the First Congregational Church of Oberlin, the present pastor recently preached against "the four most dangerous and evil forces in today's world: Communism, Roman Catholicism, Capitalism or Free Enterprise, and Fundamentalism."

The Rev. Joseph King, the minister, is militantly opposed to evangelical truth and all that Bible-believing Christians hold dear, according to campus observers. Yet he attracts a greater crowd of students to his Sunday morning services than any other minister in town.

The situation at Oberlin, however, is not unique, other campus workers report. In the strongholds of learning, the teaching is more often than not anti-God, anti-Christ and anti-Bible. It isn't always as blatant and crude as the undergraduate reaction at Oberlin. Mostly it consists of the sideswipe at revealed truth, the patronizing attitude toward the believer or the subtle ridicule of things supernatural.

William F. Buckley, Jr.'s recent book, *God and Man at Yale*, gives a documented peek into conditions at this old, "conservative" university. The author, a recent graduate of Yale, accuses the professors with quotations from their own lips.

A professor in the Department of Philos-

ophy described Jesus as "a man of violent temper . . . a man of set ideas to which he didn't conform. . . . He responded to violence when he preached gentleness."

One of the professors in the Department of Religion at Yale, according to Buckley, described himself as "80 per cent



Graham answers press questions on "Hour of Decision" telecast from Washington.

Report from Washington

by **Robert Walker**

I HAD SEEN IT in Boston, Minneapolis, Memphis, Los Angeles. Each time it seemed incredible.

More than 10,000 persons jammed into an auditorium night after night. Hundreds coming forward at the invitation to accept Christ as personal Savior and Lord. Whole cities shaken by the power of a spiritual awakening.

Now it was happening again.

But this time there was a difference. This time it was Washington, the nation's capital, political and financial nerve center of the entire world, which throbbed to the impact of a Billy Graham evangelistic campaign.

In the taxicab on the way from the airport, I had my first glimpse of the effect the Gospel was having on a sin-hardened city. The cab driver wanted to be helpful. "Biggest thing in town these days is the revival campaign," he said.

In the hotel dining room that night, I couldn't help overhear a conversation along the same line. "Graham says the only way to re-establish the moral stature of our nation is to turn to God," asserted a distinguished-looking man.

In the newspapers, shops and on the streets, it was the same story. There could be little doubt but that this was the most significant example of our day of the hunger in men's hearts for the wonder-working power of God.

Figures were impressive. The average

number of professed conversions per meeting hit 195—an all-time high for this type of meeting, which lasts over a period of four to six weeks.

More than that, there was the meeting on the steps of the Capitol—first time an evangelistic message had ever been given there—which, despite a steady drizzle up to the time of the service, drew an estimated 40,000 persons. The recorded decisions stood at 6,244.

Another marvel: the special noon meetings for Congressmen which drew up to 50 Senators and more than 100 Representatives, the university campus meetings, the meetings for businessmen, the meetings for men in the armed forces especially arranged in the rotunda of the Pentagon Building by the Army Chief of Chaplains, Major General Roy H. Parker.

Clearly, one of the greatest blows had been struck for the sweeping spiritual awakening which our country needs. But it was just as clear that the victory was not complete. For while thousands of persons in the capital had felt the power of God, many more thousands had not.

How did Billy Graham himself feel about the situation?

"It is of God and only of Him," asserted Graham. "None of us on the team can claim any credit. We give God the praise."

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Clarence Diddon
David Allen
David L. Cooper
Gerald Stover
Harry Sam
Charles Tourney
Paul Ypsantis
Bill Leach
Jim Calhoun
and many others

atheistic and 20 per cent agnostic."

Thus, in the face of reports of growing interest in spiritual matters, there is plenty of evidence that atheism, agnosticism, naturalism, materialism and pragmatism are still the underlying philosophies of most contemporary educators—the men entrusted with training future leaders of the U.S.

Accent on the Home Influence

A RE-EMPHASIS of the importance of the family altar and Christianity in the home is being made simultaneously by several evangelical organizations. (See editorial, page 12.)

Stressing the importance of the home influence in the program of the local church, the National Sunday School Association is sponsoring National Family Week from May 4 to 11. Churches will be supplied with suggestions for the observance and homemakers provided with simple instructions on setting up the family altar.

The Christian Home League of Syracuse, New York, and the Family Altar League of Chicago emphasize the importance of the issue on a year-round basis, with literature, conferences, and a publicity program.

Currently, the Christian Home League is urging Christians to prayer for national revival at every meal.

"Let your daily bread remind you of the millions who are starving for the Bread of Life and pray—pray for revival," reads a recent injunction.

The National Association of Evangelicals is sponsoring a Christian Home Crusade between Mother's Day and Father's (the period which also includes Children's Day).

MISSIONS

Industrialist to Sponsor Mission

AMERICAN BULLDOZERS will shortly blaze a rugged pathway to a mission in the jungles of Africa, according to plans announced by R. G. LeTourneau, noted industrialist of Peoria, Illinois, and Longview, Texas.

LeTourneau returned to the U.S. from a 20,000-mile tour of Africa where he conducted an evangelistic campaign among former cannibals and head-hunters. He was so impressed with the reception of the Gospel by natives that he plans to establish a



Evangelist Wally White asks
Please—Pray—For—Us

Evangelism Internationale

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Armenia, Colombia . . . in downtown theatre
Call, Colombia . . . theatre and school auditorium
Buenaventura, Colombia . . . among black people
Oriente, Jungle . . . among Jivaro headhunters
Guayaquil, Ecuador . . . great port city 200,000 people
Chiclayo—Tarapoto—Lima and Iquitos Peru—
headwaters of the mighty Amazon River

*In difficult places under trying conditions pray for a
gracious harvest of souls.*

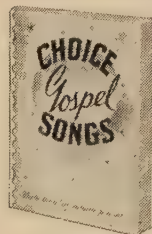
Box 618, Orlando, Florida

Richer Music - Greater Growth

Many churches are advancing the work of the Lord with the aid of these books emphasizing Scriptural hymns and songs.

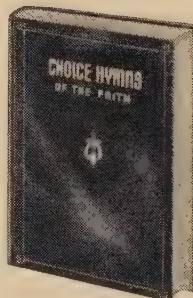
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Gospel Perpetuating Fund Publishers

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R. G. LE TOURNEAU EYES AFRICA
Bulldozers will be gospel factors



With Christ Along the Old Back Road

HERE sparkle the jewels of rural American youth which you may help us seek. 174 faithful missionaries during 1950 cared for over 2,500 Sunday Schools with more than 90,000 teachers and scholars. 88 Young People's Bible Conferences enrolled 6,897

delegates. 1,663 Daily Vacation Bible Schools taught 47,305 scholars; and over 10,000 conversions resulted from all phases of this fruitful work. Write for illustrated field magazine to DEPARTMENT OF MISSIONS, 1816-L Chestnut St., Philadelphia 3, Pa.

AMERICAN SUNDAY-SCHOOL UNION

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by the S. S. U. A.



PROFESSOR LA SOR AND PRODUCER BROUSSEAU
They'll record the archeological record in film

new mission in the jungle wilds which will be directed by his son-in-law and daughter, Mr. and Mrs. Gus Dick, now of Longview, Texas.

Traveling in his own plane, Mr. LeTourneau visited Liberia, Southern Rhodesia and the famous Victoria Falls in South Africa.

Lutheran Missionaries

ELEVEN LUTHERAN BODIES in North America sent 209 missionaries to fields in seventeen countries during 1951, according to statistics compiled annually by Dr. Andrew S. Burgess, professor of missions at Luther Theological Seminary in St. Paul.

Gospel on Records

GOSPEL RECORDINGS, organization devoted to the production and distribution of the Gospel on records, ships each week from 1,600 to 4,200 discs in 55 different languages, according to a recent report.

The gospel record concern recently purchased property in Los Angeles to provide living quarters for its workers.

FILMS

Film Expedition

A PHOTOGRAPHIC EXPEDITION to Bible lands to produce a full-length sound and color film of archeological discoveries bearing on the Hebrew-Christian Scriptures got under way late in February when an Old Testament scholar and a film producer flew from Los Angeles on the first leg of a journey to Iraq.

William Brousseau of Santa Monica, motion picture producer, and Dr. William S. La Sor, Fuller Seminary professor, are undertaking the trip. Westminster Films, an organization devoted to the production of sacred and educational visual aids, which Brousseau serves as president, is sponsoring the expedition.

The film will interpret the significance of archeological discoveries for the history of Israel and the Christian church, according to its backers.

Another expedition to the Bible lands will include Dr. William Culbertson, president of Moody Bible Institute, and Dr.

Irwin A. Moon of the Moody Institute of Science. They expect to photograph authentic biblical scenes to be used in forthcoming sound-color films. One picture will deal with the fulfillment of prophecy in cities of the Near East.

PRESS

Moody Literature Drive

TWELVE MILLION PIECES of gospel literature were distributed in 110 countries in 28 languages and dialects during 1951, according to a report from the Colportage department of Moody Bible Institute.

Colportage Libraries—128-page gospel storybooks—were sent to 9,227 schoolrooms, the report stated. In 37 states, 240,000 pupils received free copies of the Gospel of John. A total of 1,198 shipments, consisting of about one million pieces of literature, went to practically every state for distribution in hospitals and jails. More than a million tracts were sent to neglected areas in the U.S.

More than two million gospel tracts and books were distributed to U.S. servicemen during 1951, the major portion going to the Pacific area.

Colportage literature written in 27 languages and dialects was printed in the following countries last year: Brazil, Belgium, China (Hong Kong), Costa Rica, Finland, Formosa, France, Germany, Greece, India, Japan, Pakistan, Portugal, Spain, Sweden and Switzerland.

Poster Boy Tells of Faith

A TESTIMONY TRACT, "Rise Up and Walk," relating the experiences of Larry McKenzie, 1951 Polio Poster Boy, has been issued by the American Tract Society.

Two years ago, when Larry was stricken with polio, the doctors said he couldn't live. Not only was his life spared, but he was chosen by the National Foundation for Infantile Paralysis as poster boy. Later, he toured the U.S. on behalf of the fight for polio, testifying of his love for the Savior when the opportunity arose. At that time, both arms and legs were in braces, but today he walks without aid and is able to



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Send No Money! Sent to you promptly C.O.D. Mail a card or letter today. Upon arrival, pay postman only \$2.65, plus C.O.D., for 54" x 54" size. Only \$2.95, plus C.O.D., for large 72" x 54" size. Please give size wanted. Choice of colors: blue, green, wine, red, yellow. Send money with order and save C.O.D. charge. If not 100% satisfied, return within 5 days and your money cheerfully refunded.

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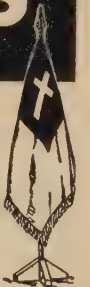
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"to a nation of suffering,
bleeding and sorrow"



SYNGMAN
RHEE

Wandering over charred fields, stumbling along Korea's bomb-riddled roads, huddling in the ruins of Korean towns are 10 million heart-broken people. Their loved ones are dead, their homes in ruins; they face starvation and a future without hope.

For the 30 million people of Korea, President Syngman Rhee pleads for Scriptures. In his words, "To a nation of suffering, bleeding and sorrow, what else could bring cheer, comfort and hope."

The need in Korea is critical. The Pocket Testament League asks your urgent prayers—now and for months to come—as we undertake the distribution of Gospels and Testaments in Korea.

Write ALFRED A. KUNZ, Executive Director



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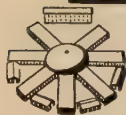
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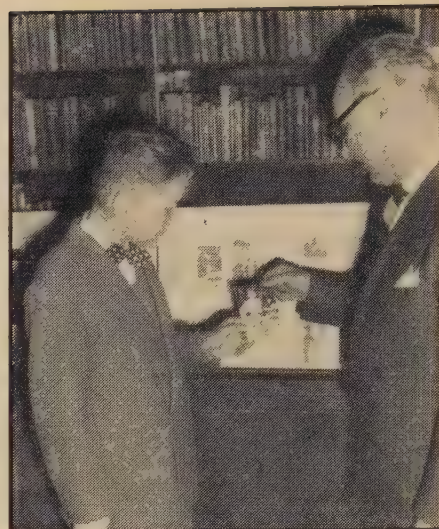
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LARRY MCKENZIE, PERRY
He rose up and walked

lift his arms to his waist.

Larry received the first copy of the tract from Henry G. Perry, executive director of the tract society.

"I met many famous people on my tour—President Truman, J. Edgar Hoover, FBI chief and others," Larry writes, "but I think often about the time when I will meet the Lord Jesus, and until then I really want to serve Him any way I can."

Recently, Larry appeared on Jack Wyrten's television program and gave his testimony.

Nursery Age Activity Book

A "SEE, HEAR, touch and smell" activities book for nursery age children is one of the novel features of the new Scripture Press nursery age material in production for the 1952 season, according to Victor E. Cory, president.

With the theme "The Creation Story," this book, authored by Marie Frost, is said to open up the world of creation in a simple, understandable way for children three and four years old.

EDUCATION

Revitalizing Harvard

A \$5,000,000 FUND-RAISING DRIVE has been inaugurated by Harvard University for the purpose of "revitalizing" its 136-year-old Divinity School. This involves a plan to make the seminary "an important center of interdenominational religious learning."

In recent years, the divinity school has become a training place chiefly for Unitarians in contrast to the early days when Harvard College was a stronghold of orthodoxy in New England.

Eight noted Protestant church leaders have been appointed to serve as a board to make faculty appointment recommendations to the University's governing boards.

There was doubt in the minds of many conservative leaders that Harvard was returning to its pristine evangelical position, despite the fanfare and activity.

6,000,000 in DVBS

SIX MILLION CHILDREN were enrolled in vacation church schools last summer, the largest number on record, a gathering of religious leaders was told at the recent annual

meeting of the International Association of Daily Vacation Bible Schools in Columbus, Ohio.

Honors for Eastern Baptist

EASTERN BAPTIST Theological Seminary's School of Christian Education has been granted full accreditation for its professional training in Christian education by the American Association of Schools of Religious Education.

This announcement was made by Dr. C. Adrian Heaton, director of Eastern's Christian Education School.

WORLD

President Favors Freer Spain

PRESIDENT TRUMAN agrees there should be more religious liberty in Spain. At least he was so quoted by Evangelist Paul E. Freed of Greensboro, South Carolina, who was granted an interview with the Chief Executive recently. Freed expects to return soon to Spain to work for greater liberty of Protestants in that land.

Banana Tree Miracle

EVANGELIST WALLY WHITE, who recently made an evangelistic tour of Latin America, recounts the story of the miraculous deliverance of Ralph Hine, missionary to Colombia, and a national, Don Hipolito Diaz.

Hine and Diaz were visiting the river village of Cambao to hold a baptismal service. As they stepped from a canoe, six men, including the inspector of police and two officers, confronted them.

"We were stopped, searched, and our Bibles and hymnbooks taken from us and thrown to the ground," Hine declared. While one officer excitedly said he had been ordered by the townspeople to eject the missionaries from the village, the police inspector stepped up behind Hine and struck him twice with a walking stick.

Then the policemen struck Hipolito twice in the face, knocking him to the ground and breaking his glasses and a tooth. Then he was struck with the inspector's stick and kicked. The missionaries were then told to jump into the river, as one of the policemen pointed a revolver toward them.

The pair struck out into the river. After a bit, they came to a rock where the trunks



Jerry Beavan reporting on
America's



HOUR OF DECISION

No. 9 of a series

Washington, D.C.—CRUSADE DAYS, 1952: These lines are being written while the Greater Washington Evangelistic Crusade is still in progress. And that progress is tremendous by any standard. Momentous; significant; many are the words to describe this Crusade, and the newspapers have used them all. Washington is talking revival these days—revival, evangelism, religion and Billy Graham. For the first time in a generation the things of God have become the top items in the Capitol's news.

But the most significant aspect for the Christian is not the news value of a great city-wide campaign, but the impact from a spiritual standpoint upon Washington . . . and the nation.

Miracles have transpired these days . . . the seating limits at the National Guard Armory, long a matter of bitter dispute here in the District of Columbia, were raised by order of the District Commissioners . . . the Pentagon noon-time chapel period was doubled in length, after one initial week of services with Billy Graham as the speaker, the invitation was repeated and the week was designated "Billy Graham Week" . . . when a service was scheduled on the East steps of the capitol, with permission granted by Vice President Barkley, House Speaker Rayburn and Capitol Architect Lynn, the meeting seemed doomed by a Sunday afternoon rain . . . a rain which abated twenty minutes prior to the start of the meeting, and resumed three minutes after its close . . . a rain which failed to deter 40,000 persons from assembling to join in prayer for peace.

These are all miracles . . . but the greatest miracle has been the response of Washington to the preaching of the Gospel. The preaching has been simple . . . the effect has been a marvelous demonstration of the blessing of God. The nightly response has been averaging more than 175 persons . . . the highest per-capita response in a Crusade within the past two years. With deepening conviction manifest at every service, the response will doubtless increase as the campaign continues. At this date, there is no indication of a close . . . the committee . . . the people . . . the pastors . . . official Washington . . . all are agreed that the Campaign must continue past the February 10 closing date.

Official Washington is being reached . . . that is definite. Night after night they are there . . . the senators, congressmen, judges . . . the men who make up our government. They listen attentively. Then the invitations come . . . from the House of Representatives . . . the Senate . . . Government agencies . . . they want to have a private meeting . . . their colleagues must hear the Gospel, too.

Not in living memory has such an impact for Christ been manifest in Washington.

It is God's doing . . . and it is wonderful in our eyes.

The reason behind it? Billy Graham found the answer the first day he stepped into the pulpit at the Armory . . . said he

felt the power of Prayer as never before. For this campaign alone, there are letters, telegrams and other messages on file indicating that there have been more than 25,000 prayer meetings regularly assembled to pray for Revival in Washington. Add to these organized groups the literally hundreds of thousands of God's people who have undertaken this definite prayer burden and the answer is clear. God is keeping His promises. He is answering the prayers of His people.

The final story will be a thrilling one. Already millions have caught the tempo and sweep of the meetings through the hour-long coast-to-coast broadcast of the "Hour of Decision" from the Capitol steps on February 3. They have heard the age old message sounded anew. They have known from their own hearing that Billy Graham has delivered God's word to Washington. And they have rejoiced.

Here is a practical thought. The same message . . . the same fervor of preaching characterizes the "Hour of Decision" broadcast each Sunday afternoon over the entire American Broadcasting Company Network.

If the same prayer support which has been visited upon this crusade could be a regular practice for the radio ministry of the Billy Graham team . . . then there is no conceivable limit to the work which God could accomplish.

Again, if the same support in a financial way was made available, then the radio and television coverage of the nation, and the world, could be increased, not limited. The same effects which this message has had upon the Capital City of the Nation could be evidenced in every city in America.

This is no time . . . it cannot be the time . . . to retreat or stand still. It must be a time of definite advance. The "Hour of Decision" already reaches millions each Sunday afternoon . . . and again through the rebroadcast over the Midnight Gospel Network. It could yet be greater.

The "Hour of Decision" on television is making its message felt with ever increasing force in those vital areas where television has become the new medium of expression. It, too, can be advanced.

Your gifts . . . your prayer support . . . your interest, will make possible the increased ministry of the Billy Graham Evangelistic team . . . and of the "Hour of Decision" on radio and television.

The address remains the same: Billy Graham, Minneapolis, Minnesota.

THE HOUR OF DECISION TELECAST IS NOW ON THE FOLLOWING STATIONS

WJZ-TV	New York, N. Y.	10 P.M.	Chan. 7
WXYZ-TV	Detroit, Mich.	10 P.M.	Chan. 7
WMAL-TV	Washington, D.C.	10 P.M.	Chan. 7
WLTV	Atlanta, Ga.	10 P.M.	Chan. 8
WENR-TV	Chicago, Ill.	9 P.M.	Chan. 7
KECA-TV	Los Angeles, Cal.	10 P.M.	Chan. 7
KGO-TV	San Francisco, Cal.	10 P.M.	Chan. 7
WBAP-TV	Ft. Worth, Tex.	1 P.M.	Chan. 5
WFAA-TV	Dallas, Tex.	10:30 P.M.	Chan. 8

Consult the Television Page of Your Local Newspaper for Stations in Other Cities.



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A complete song-book of 128 hymns and choruses—meets the need for singing enjoyment and inspiration.

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Activities of this faith mission portrayed in our new 27 minute, 16 mm., color sound film, **GOD'S OTHER CHILDREN.**

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Please help me in this growing gospel ministry with prayers, gifts and names and addresses of deaf mutes. Work now reaching 31,000 who neither hear nor speak. Many converted, many brought into fellowship with others similarly restricted. Deaf since boyhood, I was unhappy until I found Christ. Now with help from the Lord's people, my effort is to reach others through tracts and literature. Write today.

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Bible School training native evangelists
A fruitful field for the Lord's provision.

Write for fuller information



PAUL HARTFORD AND HIS CESSNA
He'll give wings to the Gospel in the Caribbean

of three banana trees were caught and held together by a strong piece of vine that had wrapped itself around them. Hipolito and Hine tied the tree trunks firmly together with the vine, making a raft strong enough to bear them. Then the current began to carry them downstream and to safety.

On shore, the police officers turned their wrath upon the native believers of the village, beating several of them unmercifully, including an elderly woman more than 70 years old. Then Bibles, hymnbooks and wall texts were confiscated, torn up and burned. Holding a pistol on the father of one household, one of the police threatened, "Stop being an evangelical, or I'll kill you."

► PEOPLE

Flying Evangelist

YOUTH FOR CHRIST INTERNATIONAL has "taken to the air" by employing its first full-time flying evangelist.

He is the Rev. Paul Hartford of Winona Lake, Indiana, recently named by President Robert A. Cook as the movement's official flying evangelist. Hartford owns his own Cessna plane and since his return from missionary work in the West Indies in 1941 has directed Victory Sky Pilots, Inc., a flying school for missionary candidates near Warsaw, Indiana. He has made five flying trips to Latin and South America as well as one to Alaska. His yearly flying average is past the 50,000-mile mark.

His evangelism work in the Caribbean area includes plans to drop literature and gospel tracts in various cities and towns and follow that unique method of advertising with evening gospel services. At those meetings he'll play his trumpet and sing solos as well as preach. A public address system is being installed in the plane to allow him to broadcast from the air.

Daniels in Jamaica

DR. E. J. DANIELS, director of Christ for the World and editor of "The Messenger," monthly pocket-size publication, recently attracted crowds up to 20,000 nightly in a citywide evangelistic campaign in Kingston, Jamaica. More than 1,200 conversions

resulted from "the greatest series of meetings in the history of the country."

In recent revival meetings in San Francisco's Hamilton Square Baptist Church, the pastor, Dr. Arno Q. Weniger, reports much blessing from Dr. Daniels' ministry. "The crowds are the largest and the results the greatest of any we have had in my 11 years' experience here," he said.

Re-enters Evangelism

DR. JOHN F. MACARTHUR, pastor of Hollywood's Fountain Avenue Baptist Church for four years, has resigned his pastorate to resume evangelistic work.

"I feel that social and spiritual conditions today demand a great resurgence of evangelism," Dr. MacArthur declared.



DR. MACARTHUR

Before serving the Hollywood church, MacArthur had preached in various centers in the United States and Canada—for a time under the aegis of the Moody Bible Institute, and later without sponsorship. A graduate of Eastern Baptist Seminary, Dr. MacArthur received his doctorate from Bob Jones University.

He will continue to produce his radio program, "The Voice of Calvary."

During his Hollywood pastorate, MacArthur received more members into the church than were received in the entire history of the church, which was established in 1923. Roy Rogers, Western movie star, and his wife, Dale Evans, became members of the church during MacArthur's ministry.

Rosell in Chattanooga

MERV ROSELL MADE a triumphant visit to Chattanooga late in January to conduct a successful campaign at Tennessee Temple Schools. One of the features of the meetings was the fact that students of Tennessee Temple undertook the behind-the-scenes organization of the campaign including music, publicity, student, enlist-

ment, nursery, radio, prayer, decorating and ushering.

Among the throngs who attended the meetings was the noted hymn composer, Charles Weigle, who was given a place of honor by Evangelist Rosell.

Flays 'Brotherhood Week'

AN ATTACK on the annual observance of Brotherhood Week made by one of the leaders of the Southern Presbyterian Church echoed across the land in February.

Key figure in the controversy was Dr. James L. Fowle, pastor of the First Presbyterian Church of Chattanooga and currently co-moderator of his denomination.

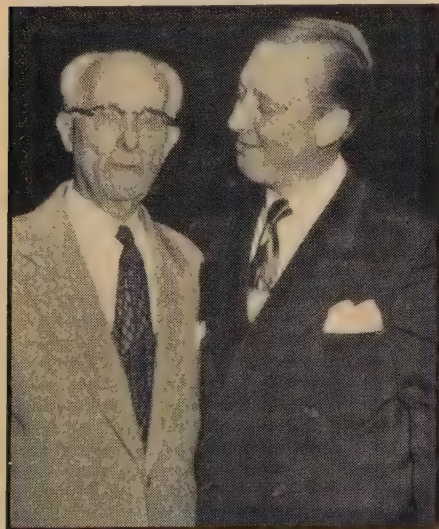
Lashing out at the program sponsored by the Conference on Christians and Jews, Dr. Fowle, one of the most respected clergymen of the Southland, declared, "It is time for all true Christians to witness for Jesus Christ, and insist that a brotherhood that leaves Him out is no brotherhood indeed."

"All men are not brothers," he said in one sermon. "To say that all men are brothers includes Communists and those who would destroy the American way of life. To say that all men are brothers places under the cloak of piety a deceptive philosophy that can tend to weaken our will to resist aggression."

Dr. Fowle immediately became the target of criticism and praise as his opponents and friends took up cudgels for and against his thesis. The controversy spread from Chattanooga to centers across the nation as stories were carried on the wires of the Associated Press and United Press. Only the Religious News Service, another project of the Conference, was silent.

However, proponents of the pseudo-Brotherhood Week knew that they could not brush off lightly the string of supporters of Dr. Fowle's thesis. His attack on Brotherhood Week has brought to a head an issue long overdue for exposure, leading evangelicals declared.

"The Bible clearly teaches that those whose hearts have never been touched by the Spirit of God are dead in trespasses and sin," Dr. Fowle declared, in explaining his position. "Only through a new birth, the birth of the Holy Spirit, do they become members of the family of God, His sons and daughters."



WEIGLE AND ROSELL
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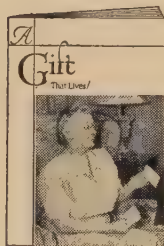
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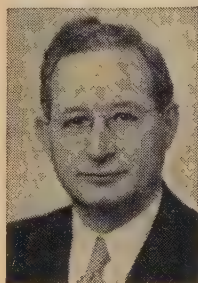
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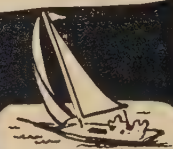
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TV Wooden Horse?

IS THERE A CONCERTED plot to throttle evangelical television programs from the air?

There is grounds for this suspicion, according to officials of the NAE.

Dr. Theodore H. Elsner of the National Religious Broadcasters, NAE affiliate, states that the new TV code, scheduled for enactment March 1, states "a charge for television time to churches and religious bodies is not recommended."

"While the recommendation sounds charitable and commendable," NAE leaders said, "it is definitely worth a good deal of careful scrutiny, for it will probably hinder the purchasing of television time by religious interests generally."

NRB officials have strongly protested the proposed code provision and have been assured an opportunity to present their case.

END

WINGS AS EAGLES

(Continued from page 24)

"Well," and he played with his ear thoughtfully and sought for the proper words, "it means," and then hastily turning toward me, "it means . . . well, Harry, get rid of this—this Christian thing. O, it's all right on Sunday, Harry. Even I go to church on Sunday, but why carry it into your squadron? Why cause all this friction and antagonism over principles . . ."

I was not in the habit of cutting in on my superior's conversation, but now I found I could not allow such a perverted diagnosis, such perverted reasoning, to trample upon my relationship with the Lord.

"It's more than principles, sir," I said calmly. "Christ did not die on the cross for principles. He died to save man from the corruption of principles which run rampant in man. In other words, sir, I cannot confine the vicarious death of that Man, a Man who died that I might live, to merely Sundays and holidays. If I did so, I would not be a born again Christian.

"When I have the key to a man's hope beyond the grave, when I have the key to man's freedom from sin, from this rotten war, even, I must give it out. I give it to you, sir, as I give it to my squadron, as God gave it to me and to you."

For the first time, I saw the look of interest and respect dawn on a man's face through my testimony.

The Colonel looked at me a long time, his hand on his chin in a pose of thoughtfulness. "I am amazed," he said softly, as if in awe, "that a man could change like you have overnight." Then, his gaze dropped, his attention was riveted on his desk again and he sat down in his chair to write hastily across the bottom of a report sheet. He cleared his throat uncomfortably, passed a hasty, nervous palm over his sparse gray hair. "Major, you know what I must do,

don't you?" he said, finally.

"I've been expecting it for some time." I conceded.

He dropped his pen, looked up at me as if beseeching me to present some suggestion. "What else can I do, Harry?" he pleaded with a display of open palms and a hunching of his shoulders. "You're technically a detriment to your squadron, and since you won't—and, as you say, can't—give up this—this Christianity, I'll have to ground you and probably transfer you back to the States. I regret it, believe me, you're the best we got."

"Is that all, sir?" I asked, even though the shock of such cold and hard facts left me in a state of despondency.

"No, it isn't, Harry," the Colonel added hastily. "I'm not pushing this through until tomorrow. That means you take your last flight to Korea this afternoon. I'm holding you over for one purpose. I'm sending you in to hit a pin-point spot, named Minsu, a place you wouldn't even recognize, it's so

the same way every time he knows he'll see action and possible death. He's nervous, distraught, a little sick in the stomach, perhaps, and even if he hates the man next to him, somehow he'll snuggle up to that man realizing that they'll both be in the same danger in a short time.

I couldn't say that for Captain Jimmy Jenkins. In fact, I couldn't say that for any of my boys. Their faces were expressionless as I told them the target once again, briefing them on the few things a squadron leader gives for every flight. Even when I cautioned them about wasting time over the target, about making sure the railroad yards around this little Korean village were taken care of, that our job was to cripple the production of munitions and the flow of supplies, they didn't offer any questions.

Even though this was a delicate mission, even though I told them we would have to hedge hop right through their front door to do the job effectively, they

Gossip

Report, than which no evil thing of any kind is more swift, increases with travel and gains strength by its progress.—Vergil.

small, but our reconnaissance tells us it's pouring everything into the Iron Triangle. Since it's quite a ways north of that district, we probably should send in a bomber run on it, but it wouldn't be as effective. We want you to sneak in there and blast it, put it afire and out of commission for awhile. How you do it, Harry, is your responsibility. I realize that teamwork is all important in this run, and even though your boys are hardly in the mood to accept you as their leader, still you're the man who can get the job done most effectively."

I had to smile a little. "Get the maximum effort before you lose me altogether, Colonel?" I ventured and his eyes came up to meet mine.

"I wish you luck, Major," was all he said in his usual stiff, formal manner, and he arose to stick out his flabby hand. I took it in mine and slipped a Gospel of John into it. Without taking my eyes off his narrow, fiftyish face. I said,

"You'll find all the answers there, Colonel, sir." He took on that look of discomfort again, but accepted the booklet without protest and smiled. Then I was turning and striding out the door into the Japanese sunshine.

Above the high powered scream of jet squadrons, above the nauseating smell of fuel oil, above the disorienting sounds of hasty activity, I called my squadron together in the Operations Hut at two o'clock that afternoon. We had already been briefed by Lt. Colonel Mathewson on the target, and now it was up to me to put in the final pointers. The composite of a man facing a war is hardly ever altered; he thinks and feels

merely sat as if they hadn't heard me at all.

Finally, I laid my pointer down, pushed the Korean map and the map of Minsu back up into the wall and faced them with my hands behind my back. "One bit of news that should cheer you," and I smiled. "This is my last flight, gentlemen."

The reaction to that was hardly noticeable, although several heads came up in some interest. Jimmy Jenkins, though, just sat and stared at the floor in disinterest, his face still showing distortion and bitterness. If he was surprised at his inclusion in the squadron after his expostulation of the previous evening, he didn't show it. His whole countenance represented indifference; in fact, all of them were without enthusiasm.

"I don't doubt that that meets with all your approval," I added. "But since you are here still under my command, I should iron out a few things before we go upstairs."

I spoke with confidence and assurance, feeling the presence of God greater than ever. I told them why I lagged over Korea, why I confined them to one flight a day. I told them why I was concerned for them, why John 3:16 packed such a wallop. I concluded with, "I don't know of anything else I am guilty of except the preaching of the Gospel of Jesus Christ, the Bible, gentlemen. I've preached salvation through the death of a man called Christ on a cross 1900 years ago, a death that was faced unjustly that we might be justified.

"I would be selfish, indeed, then, when I have found the key to everlasting



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ing life, to keep still when each of us knows our number may be up at any moment. It could be today. If any of you care to investigate this matter, be sure of eternal life before we go on this mission, then let him rise now. If not, and if you aren't sure and are confused, then you have my permission to remain behind."

They didn't move. The building shook as a squadron of Thunderjets took off headed for Korea. I waited sixty seconds, my eyes closed, crying to God to intervene and move them to seek salvation. When I opened my eyes, they were sitting exactly in the same positions, indifferent, unresponsive, spiritless, without even showing they had heard me.

"All right," I said, "let's go!"

(To be concluded)

PLACEMENT SERVICE

(Continued from page 10)

Situations Wanted

Male

Young married man, 23, with B.S. degree from Huntington College and eight hours of graduate study at the University of Mich., desires a teaching position at a Christian college in the fields of physics and mathematics, preferably in the Midwest. Box P-700.

Administrator, married, 45, experienced in church, camp, promotional and fund raising work, also broad secular business background, desires challenging job. Speciality has been development of small organizations into successful Christian enterprises. Accustomed to working with people. Box P-705.

College trained professional engineer, age 42, desires to enter Lord's service as a Christian writer to fill any need. Lifelong student of the Bible, non-denominational, sound doctrine, strictly fundamental. Prefers writing of an expository nature for Christian publications, general publications or newspaper features. Also studied in college—exposition, public speaking and journalism. Has traveled extensively, and has a knowledge of people in all walks of life from poor and uneducated to presidents of large corporations. Box P-270.

Young man interested in full time Christian service with a Christian college, mission or church. Graduate of Duquesne University ('49) with a B.S. degree in business administration. Majored in accounting with related courses in management, mathematics, finance, philosophy, and other cultural courses. Has attended Pittsburgh-Xenia Theological Seminary for one and a half years. Sales experience with the Fuller Brush Company. Box P-725.

Female

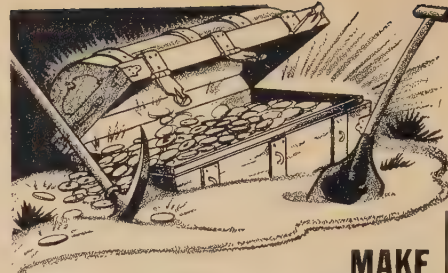
Christian teachers desires pupils in voice or piano—beginners or advanced. Evangelistic piano playing, classical or both. New York area. Experienced as church organist, pianist and choir director. Has done radio work. Graduate of Moody Bible Institute. Box P-710.

Young Christian, commercial art graduate, desires to do art assignments at home for Christian publications, advertisers, etc. in pen and ink, wash, crayon, for black and white reproduction. Also interested in doing various art work for Sunday school teachers such as painting flannelgraph materials, etc. Box P-715

Both

Couple would like a place of service for the Lord. Husband (44) qualified to do supervisory work, as well as carpentry, electrical work, plumbing, mechanical work. Has done precision work in a production plant for 22 years, 16 in a supervisory capacity as plant manager and department foreman. Both experienced in Sunday school work as teachers, superintendent, etc. Wife (43) plays piano. Has done office work. Love children and are most interested in working in an orphanage or mission. Box P-740.

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This Month's Selection

PRINCIPLES OF PERSONALITY BUILDING FOR CHRISTIAN PARENTS. By C. B. Eavey. Zondervan. 32 pages. \$3.75.

With this recommendation, **CHRISTIAN LIFE** continues its emphasis upon building Christian libraries for the home and church.

Neurotics, alcoholics and convicts are made, not born—made even by some Christian parents who ignorantly twist their child into a frustrated bundle of nerves.

Alerted by this situation to the need for parent education, Dr. Eavey skillfully unwinds the complex problem of child-parent relations, accomplishing his task in non-technical terms with an enviable emphasis on the practical and in accordance with biblical principles.

The child starts life in a "blooming, buzzing confusion" and needs the assistance of wise, easy, but determined, Christian parents—parents who realize their child is not merely an adult in miniature but a person in his own right and, as such, deserves to be treated and guided according to his God-given potentialities. Dr. Eavey says, "The right of every child is freedom to express the inner resources of his personality—to become the sort of person that his potentialities, rightly and completely developed, enable him to be."

Further, in that the child's attitudes are not inherited but learned, it behooves parents to live exemplary lives before him at all times. "A child," says the author, "catches more character from us in ten minutes than we can teach him in years." Family life, then, is the all-important conditioning ground that demands careful and intelligent cultivation. Especially is this necessary during the first two or three years of a child's life in that his emotional tendencies are fairly well established during these early, formative years.

Self-expression and responsibility are also developments which demand cultivation. Here, too, parental wisdom is needed in order to guide the child correctly. Dr. Eavey writes, "A child whom a parent tries to keep as such will either throw him over and go his own way or else he will become an imperfectly developed human being, with a weak, flabby personality, handicapped all his days, a disappointment to the parent himself. On the other hand, the parent who respects his child as a person, who gladly seeks to set him free, who does his best to cultivate his confidence in himself, who delights in the child's ability to shape his own life, and who finds supreme satisfaction in the self-reliant independence of the child, will keep his child. He will find the love and respect he bestowed upon the child returned to him in ample measure in the bonds of companionship with a fully

developed, free human being."

The author's analysis of the golden-mean which lies between the parent's authority and their granting of freedom to the child is a creditable display of forthright, balanced thinking. This attainment is of signal importance in that the gist of the whole child-parent query hinges on this knotty issue. Showing his mutual respect for both parental authority and the child's freedom, Dr. Eavey says, "Authority is the beginning of freedom, and freedom is the final outcome of authority."

Thus, by upholding the child as a person—thereby granting him his freedom, and yet not losing sight of the fundamental authority of parents—Dr. Eavey has successfully escaped the two extremes which receive historic expression in Dewey's foundationless "Instrumentalism" on the one hand and the "old-fashioned," heavy-handed folk who maintain (robbing an idea from Tennyson), "Theirs not to make reply, Theirs not to reason why, Theirs but to do or cry."

Spicing the pages of this remarkable book are some provocative statements which stir the fires of reflection to burn in the reader. Consider these: "High and holy is the power of becoming parents. Keen and deep are the joys of true parenthood," "Babies who aren't loved don't live," "Love is not inborn; the infant does not love at birth," "One cannot accept or love anyone else until he has accepted himself," and "... there is no such thing as love at first sight."

By far, the greater part of this book is a lucid declaration of a difficult subject. At one point in particular, however, there is room for further clarification. The author writes, "But it is maintained that any child who, from infancy onward, is so guided and directed that he becomes capable of right use of his power of will—that such an individual will so yield himself to God when the Holy Spirit speaks to him as to enable God to work in him His sovereign work of grace." Suspicion may arise in the minds of some theologically alert readers that the author is asserting that some mental conditioning is possible prior to the effectual working of God's sovereign grace. These readers will be jealous to maintain that this conditioning, so-called, is the working of God's sovereign grace no less than the actual conversion experience.

Except for this deficiency in theological elucidation, Dr. Eavey's meaty volume of skillful research ranks as an outstanding contribution to the benefit of Christian teachers, parents and parents-to-be in the thrilling, but solemn, task of building a family in compliance with the specifications of Scripture.

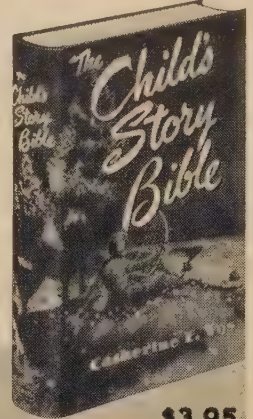
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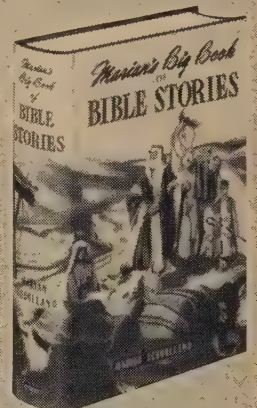
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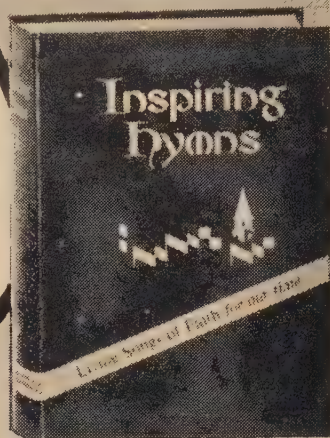
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virtuously advance many a child who otherwise would be victimized by good-intentioned, but misinformed, parents.

Biography

THE MAN CALLED PETER. By Catherine Marshall. McGraw-Hill. \$3.50.

Catherine Marshall deserves to be commended for the manner in which she has written this stimulating book. Certainly her graphic, sincere, loveable portrayal of these moving scenes in the life of the poor Scottish immigrant boy who became chaplain of the United States Senate would have received the appreciative words, "well done, Kate" from the man called Peter.

It was Peter's way of saying things, his wholesome, common touch, plus his devotion to His Lord that gained for him a well-deserved popularity. But it is not so much his popularity that finds prominent expression in this book as it is his work-a-day experiences—experiences that will be enjoyed by the reader as he travels with the Marshalls between Sundays.

The adage that great men live simply is beautifully personified in the life of Peter Marshall as written by the one whom he will see "in the morning."

General

A FOREIGN POLICY FOR AMERICANS. By Senator Robert A. Taft. Doubleday. 127 pages. \$2.

This little book of 127 pages is a forthright statement by the candidate for the Presidency on principles of foreign policy. No doubt it will be to this policy that Mr. Taft will commit his party if he is elected. While being constructive in laying the planks for positive action, this action is taken with a full criticism of the record of the present administration.

Mr. Taft would return the war-making responsibility to Congress. He implies that a bipartisan group should be entrusted with formulating and executing our foreign policy. He castigates the administration for its blunders at Yalta, Teheran and Potsdam, showing that this was done without Republican advice and that it "built up Russia" to her present strength. He shows that Mr. Vandenberg was not consulted in the debacle of our foreign policy in China, so that the administration must bear the responsibility.

Mr. Taft believes in strength, in force, in many positions lately adopted by his political adversaries. Because of this, some declare that he is a "Me-Too" candidate. He recommends: the creation of a powerful American armed force; economic aid to such countries as will resist the growth of communism from within; arms aid to countries where such aid will enable anti-communist governments to resist aggression from without; warnings to satellites of Russia and to Russia that armed aggression beyond certain lines will be regarded by the United States as a cause for going to war; the sending of American troops to a country threatened by attack by Russia or its satellites; an ideological war against Communism; and an underground war of infiltration in iron curtain countries.

Of course, Mr. Taft has profited by the self-evident mistakes of our administration. He has committed himself to a definite foreign platform, which, taken with his

domestic policies, will make him a formidable candidate for the presidency. (Reviewed by H. J. Ockenga.)

STORMS AND STARLIGHT. By V. Raymond Edman. Van Kampen. 250 pages. \$2.50.

Snatches from the life and work of Jesus are presented in unusual slant by the president of Wheaton College. These twenty-eight meditations are based on texts from the first eight chapters of Mark and speak devotionally to the believer's heart.

Some deal with Christ's person, such as His servanthood and solitude. He must have worked hard and thoroughly, thus sanctifying labor and urging diligence and dependability of workmanship on us. His loneliness shows that wilderness experience is often the lot of great souls.

Other chapters deal with events in the Savior's life, such as stilling the storm. The author traces the causes of the storms in other parts of the Bible, pointing out how they symbolize causes for storms that blow our way.

Helpful thoughts are woven around such items as swine, signs, silence and soil, among others. Every meditation is entitled with a word beginning with "S." Not only is alliteration used in chapter headings, but in almost every sentence, which will not be surprising to those acquainted with Dr. Edman's ability to play with words. (Reviewed by Leslie B. Flynn.)

DR. DARWOOD. By John D. Frame. Moody. 377 pages. \$3.

This book departs from the superficial pattern of much Christian fiction in a way which gives it a refreshing flavor. It is the story of a successful surgeon who receives an injury to his hand which negates his usefulness in surgery. His wife leaves him, and he devotes himself to work among the underprivileged where he works as an elevator operator and practices medicine on the side.

The story has depth and perception. Unfortunately, the reader is never quite sure whether he is reading fact or fiction—a state which is disconcerting. The foreword further confuses the point. The publishers, however, promise that the next edition will make clear that the story is all fiction.

Aside from one rather melodramatic scene of a near-fatal accident and accompanying bedside conversion, the story is solid, heart-warming and believable, with a strong Christian message. (Reviewed by Alvera Johnson.)

A TRUMPET IN ZION. By Carrie E. Gruhn. Moody. 285 pages. \$3.

This is one of the most "believable" books to appear in recent years on the theme of the second coming of Christ. The story embodies facts and actual current conditions of Jewish refugees pouring out of Europe into Palestine together with a vivid imagination as to what might occur when the rapture takes place. The story combines the elements of love, mystery and war with a deep underlying spiritual tone free of preachiness. Fortunately, the "overwriting" of description in the first few pages does not continue throughout the book. The story itself is inherently good and well-handled. (Reviewed by Alvera Johnson.)

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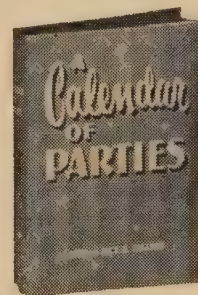
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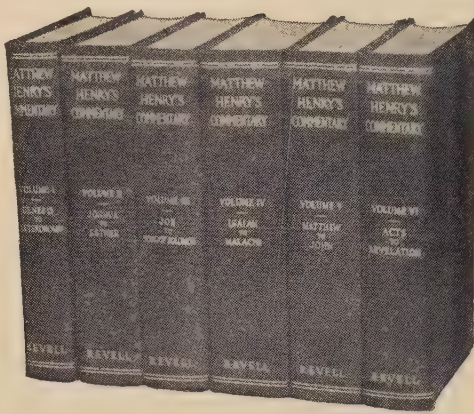
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EVANGELICALISM

(Continued from page 18)

century ago, is Bob Cook, president of Youth for Christ International. Not realized by many is the fact that during the past year this organization sent out teams of close to 500 young men and women to the far-flung missionary fronts of the world. Actually, it could be considered one of the largest missionary boards of the day. Although not the founder, Bob Cook is credited by the majority of those who know the story as being the man whom God has used to bring Youth for Christ out of the turbulent chaos of its early days to the stable, spiritual position it now holds.

What is now the Trinity Seminary and Bible College, the training school of the Evangelical Free Church, for ten years existed as the Swedish Course of Moody Bible Institute. A Norwegian and Danish work had been launched on the University of Chicago campus as early as 1885.

Another work existing for more than a quarter of a century in the shadows of the Moody Bible Institute is the Great Commission Prayer League. Its director, Dr. Ernest M. Wadsworth, is known nationally to the readers of the *Sunday School Times*.

Meanwhile, back in Moody's day a young man of Swedish birth attended the Chicago Avenue Church. He was Fredrik Franson, first foreign missionary to be sent out from the church. This "burning and shining light" became the leading figure in the founding of what is known today as The Evangelical Alliance Mission, one of the largest foreign missionary societies in the U.S.

"Uncle John" Meredith, who operates the Family Bible League with its program of radio, literature and Bible teaching, recalls some interesting side-lights of Chicago's evangelical history.

Working as the secretary in charge of the Business Men's Gospel Teams at the old Central YMCA (which had come into being through Moody's earlier efforts), Meredith saw the beginnings of what was to become the Christian Business Men's Committee of Chicago. Although the University of Chicago and the old YMCA College were turning out Y secretaries with little love for the ancient faith, Meredith and the men working out of his department were able to conduct a virile program of evangelism on the streets of the Chicago Loop.

Among these stalwarts were a candy merchant named Frank W. Sheriff and C. B. Hedstrom, a shoe dealer. The YMCA had shown an increasing dislike for the activities of the Bible-believers, so the team early in 1930 decided to operate on its own as the Business Men's Gospel Team. About the same time another layman's group, the Busi-

ness Men's Noonday Prayer Meeting, was organized. Discussions developed between the members of the two groups, with the result that late in 1930, seven men, including Hedstrom and Sheriff, launched the Christian Business Men's Committee of Chicago. Hedstrom since has died, but Sheriff serves as the executive secretary of C.B.M.C. Today the Committee operates Victory Center, a Christian servicemen's center in the heart of the Loop; conducts a widely heard radio program over Moody Institute's WMBI; sponsors evangelistic meetings; carries on telephone evangelism; the Family Altar League; and other activities. The idea of Christian Business Men's Committees spread across the country and into Canada and foreign lands until there are now some 200 active chapters. In 1938 the scattered committees banded together as the Christian Business Men's Committee International, with Donald MacDonald as executive secretary.

One of the young men who hung around the old Central Y was a fledgling newspaper cartoonist, who had been tossed out of the Chicago Art Institute because he couldn't draw. The youth, Vaughn Shoemaker, then attended the Stone Church, one of the oldest of the Pentecostal congregations in the city. Then came the day that Shoe was converted. Cast adrift in the impersonal Loop each day, Shoemaker and another young man, who subsequently became a foreign missionary, decided they ought to get together for Christian fellowship. That launched the Gospel Fellowship Club, weekly luncheon gathering of Christian laymen. The artist who flunked has since received the Pulitzer Award on two occasions. A branch chapter of the Fellowship meets in the Irving Park YMCA. Shoemaker, meanwhile, went on to become chief cartoonist of the *Chicago Daily News*.

By 1900, Chicago had become the home of the largest number of Swedes and Hollanders of any city in the nation. Both of these groups included among their number many adherents of the orthodox faith.

The Dutch, members of both the Christian Reformed Church and the Reformed Church of North America, settled on the extreme South Side for the most part. The Christian High School, only such organization of its kind in the metropolis, is one of the products of these devout Dutchmen. Today, Dr. Harry Hager, minister of Bethany Reformed Church, has pioneered in the use of both radio and television to proclaim the ancient message in modern dress.

Reformed church members have been responsible, too, for the establishing of the American Home Bible League, an organization that is dedicated to placing the Word of God in Bible-less homes.

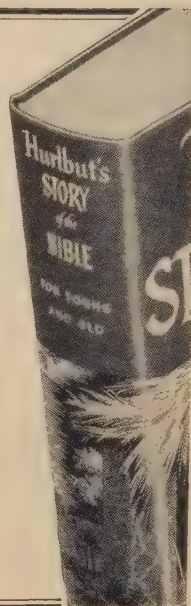
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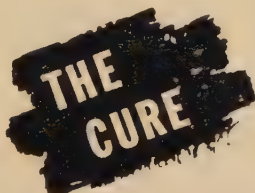


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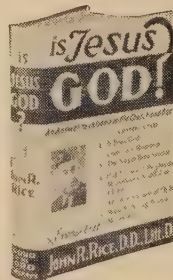


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The Swedes have been just as active. Indeed, whether they are Lutherans, Methodists, Baptists or members of either the Free Church or Evangelical Mission Covenant, the Swedes for the most part appear to have clung to the evangelical faith. The Covenant has its headquarters in Chicago and has founded the Covenant Press; North Park College and Theological Seminary; Swedish Covenant Hospital; Covenant Weekly; and a number of fine local churches. Although the Free Church denominational headquarters are in Minneapolis, its Trinity Seminary and Bible College is here and many of its members, as well as those of the Evangelical Mission Covenant, are active in The Evangelical Alliance Mission, and other Chicago organizations.

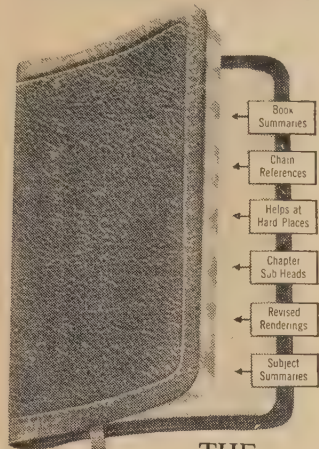
Another significant denominational group with Swedish roots is the Baptist General Conference. Its activities in Chicago include its aggressive home and foreign missionary program; the Baptist Conference Press; the *Standard*, denominational organ; and a number of sturdy local churches.

The German influence in Chicagoland is found particularly in Lutheran and Baptist areas. It would be impossible to dissect the complicated strands of total Lutheran influence on the Christian life of Chicago. In reality, Lutherans range from warmly evangelical to coldly formal, all within the bounds of orthodoxy. The number of Lutheran congregation of several synods indicates something of their numerical strength. Strongly evangelical is the Lutheran Gospel Hour conducted by Pastor Allen R. Blegen, who is also president of the Lutheran Bible Institute. Another radio program, the Family Worship Hour, although interdenominational in its ministry, for a long time was directed by a Lutheran. A fine seminary is operated in suburban Maywood.

But one of the most important of the Lutheran institutions is Concordia Teachers College, located in suburban River Forest. This training center is exerting a profound influence on the Christian day school program of the Missouri Synod. Dr. J. W. Behnken, president of the Lutheran Church—Missouri Synod, second largest Lutheran group in the U.S.—makes his home in near-by Oak Park.

The German Baptists, officially known now as the North American Baptist General Conference, make their headquarters in Forest Park, also a Chicago suburb. They conduct missionary work in the Cameroons, British West Africa and in Europe as well as carrying on extensive home missionary efforts. The denominational magazine, *Bapist Herald*, is edited in the suburban headquarters.

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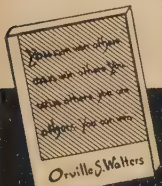


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Mention has been made of the wave of modernism that has swept across U.S. Protestantism. Needless to say, the battle for evangelical truth is still being fought. Many of the major denominations in Chicago have succumbed to modernism or middle-of-the-roadism, but the largest Protestant group of all—when you consider all groups—is still sorely beset by faction. Baptists, an important element in Chicago religious life since its beginning, are strongly individualistic because of their basic beliefs. This has led to a number of bloody battles being fought on Chicago's doorstep.

One date may be worth noting. In 1913 the Northern Baptist Theological Seminary was established in the Second Baptist Church as a result of the growing protest against the liberal teaching at the Baptist University of Chicago's Divinity School. Northern Seminary today stands in a strange position; for, although its faculty stands true to the Word of God, many Baptist evangelicals regard it with strong suspicion. In 1932 the forming of the General Association of Regular Baptist Churches in Chicago was a reflection of the struggles within the American, then Northern, Baptist Convention. Since then another very important division has arisen—the Conservative Baptist movement.

The Conservative Baptist Foreign Missionary Society, started in Chicago in 1943, was the first of the CB' organizations to be formed outside the pale of the Convention, although a Conservative Baptist Fellowship of pastors had been carried on for twenty years previously. In the short period of its existence, the CBFMS has grown prodigiously, with 250 missionaries now serving on ten fields. Its budget last year was nearly \$900,000. Since then the Conservative Baptist Association, a fellowship of churches, was launched in 1947 and now boasts of 700 affiliated churches. There is also the Conservative Baptist Home Missionary Society. Chicago today is the center of all Conservative Baptist activity.

"The growth of extra-church organizations has developed because of the indifference of the professing church," a Chicago leader declared recently in attempting to find an answer for the increasing number of works that center in Chicago particularly. "Sometimes I wonder how many more of these organizations the Christian public can take."

Whatever may be one's opinions about the need for so many organizations, there is no gainsaying that there are plenty of them that seem to be surviving. Take Youth for Christ. No one is quite sure how it all started, but it is known that in the '30s Saturday night rallies for young people began to spring up in various parts of the country.

Before 1945 the Youth for Christ concept had definitely caught on in New

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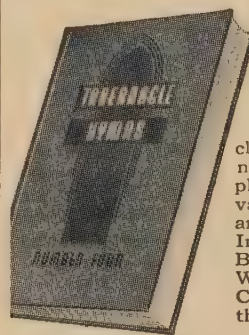
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York, Indianapolis, Detroit and Philadelphia. At that point a Chicagoan by the name of Torrey Johnson entered the picture, and the movement was launched in Chicago. Johnson's brother-in-law, Bob Cook, and an obscure preacher in a suburban church were interested. Oh, yes, the preacher's name was Billy Graham.

In the six years since then, Youth for Christ has become a movement of worldwide significance. YFC operates now in some 80 countries, and there are 2,000 rallies in the U.S. and Canada. Lately YFC has moved into the high school field where at least a half dozen other organizations are trying to reach the desperately needy teen-agers of our land. At least two of these groups are now working in the high schools of Chicagoland, Hi Crusaders Clubs and Young Life Campaign. The first of these is a Chicago baby, being the offshoot of the Christian Teachers Fellowship, an association of born-again public school teachers.

Not as sensational, but quite effective, is another interdenominational effort based in Chicago, with college youth as its field of ministry. This is Inter-Varsity Christian Fellowship, a soundly evangelical effort that began at Cambridge University and slid into the U.S. by way of Canada under the driving direction of Australian-born C. Stacey Woods.

IVCF has grown steadily and strongly until today its chapters may be found on some 300 campuses of U.S. universities and colleges. Like other evangelical groups that thrive in Chicago's rugged climate, IVCF has absorbed other ministries, such as Foreign Missions Fellowship, which also operates in some sixty church-related and interdenominational Christian colleges. In addition, FMF activity is an integral part of the 300 chapters on secular campuses. IVCF also now claims as its own the Christian Nurses Fellowship, but has not yet been successful in its courtship of either the Christian Medical Society, which started in Chicago, by the way, or the Christian Teachers Fellowship.

H. J. Taylor, Christian industrialist and founder of the Christian Workers Foundation, has shown a deep interest in the various interdenominational efforts to reach children and young people at all age levels. To this end he has counseled and nurtured not only IVCF, Young Life Campaign, Pioneer Girls and the Christian Service Brigade, but currently is throwing his influence behind the Child Evangelism Fellowship movement. Both Brigade and Pioneer Girls, Chicago-based organizations, are the strongly evangelical answer to the secularized Boy Scouts and Girl Scouts movements.

Actually, the vast Child Evangelism Fellowship got started in Chicago about 1936 as a result of the activities of the

late Mrs. Philip D. Armour, a North Shore Episcopalian who spurned social life for one of Christian service, and Miss Frances Bennett. They were influenced by the vision of the work presented to them by J. Irvin Overholtzer, now of California.

Then there are the longer-range efforts to reach youth, such as the National Association of Christian Schools, which encourages the establishment of Christian day schools as the answer to the growing secularization of the public schools. Leader of the work is Mark Fakkema, appropriately enough a Hollander with background in the National Union of Christian Schools, Reformed church organization, and former princi-

Christian Life Readers

interested in getting to know the Lord's will for their lives should be sure to look over full-time Christian positions listed in the Placement Service columns on page 57.

pal of the Chicago Christian High School.

Another movement, which seeks to reach both youth and adults through the local church, is the National Sunday School Association, which is struggling to gather together the threads of evangelical Sunday school activity across the land. Appropriately enough, Chicago, the scene of the Sunday school movement's greatest triumphs, is pushing for the marshalling of Sunday school interest and doing right well, thank you. The Greater Chicago Sunday School Association is the shining example of what the revived evangelical Sunday school vision can do for churches. This group, largest local association in the U.S., is doing its job in characteristic Chicago fashion—through the ceaseless drive of its diminutive secretary, Eva Cornelius. The estimable American Sunday School Union also maintains a Chicago office.

Both NSSA and NACS are autonomous affiliates of the National Association of Evangelicals, which maintains both its national and midwest regional headquarters in Chicago.

National Religious Broadcasters, NAE radio affiliate, now has its offices in the Chicago suite of Walter F. Bennett, who operates one of the several Christian advertising agencies in the metropolis. Bennett, by the way, represents some of the leading Christian broadcasters and reportedly has more such billings than all the other agencies combined. Chicago-itis recently has struck two other agencies: John Camp has been operating out of Fort Wayne but now is eyeing Chicago as his headquarters. A few months ago Revere Advertising Agency of Minneapolis opened a Chicago office. Newest agency is that operated by Harry Jaeger, who currently directs Chicago's "Pattern for Living,"

attractive TV show slanted toward youth. Another Chicago agency, long in the field, is Jewell F. Stevens, who probably leads the pack in placing black and white advertising.

But back to the plethora of organizations. An organization that has worked largely behind the scenes in Chicago and vicinity for 58 years is the Light Bearers Association of Illinois, which provides a channel for evangelical work in the municipal, county and state organizations of the area and provides for chaplaincies. The midwest office of NAE has branched out into similar work by employing Raymond Lilley, Negro personal worker, in Cook County Hospital and Chaplain Louis King, converted Jewish whirlwind, in the Bridewell, huge municipal house of correction. The NAE regional office also was responsible for launching the Evangelical Welfare Agency, which seeks to provide Christian foster homes for needy children.

A Philadelphia-born organization, Christ for America, like many others in recent years, moved to Chicago in 1948. It is obvious that an effort seeking to win the country through mass evangelism would thrive best in the Evangelical Capital. Conservatively progressive Horace F. Dean, its president and spark plug, saw that. Now he is directing the most ambitious effort of his career, "Christ for Everyone," which will be climaxed next October by simultaneous evangelistic efforts in local churches and in cities across North America.

Earlier, it was stated that Chicago is a missionary center. That has been evident by a description of much that has been said. But there are other missionary efforts to reach the peoples of Europe and elsewhere, such as the Russian and Eastern European Mission, of which Paul B. Peterson is president. One of his fellow officers and active founders of the mission was Artist Shoemaker. Then there is the European Bible Institute, which has both day and evening schools operating in Paris; the Lithuanian Missionary Association and energetic Peter Deyneka's Slavic Gospel Association.

Despite its name, the Chicago Hebrew Mission reaches out beyond Chicago to work among the Jews in other American cities and even maintains a couple in Jerusalem. The Hebrew Christian Alliance has work in this country and in South America. And the more recently formed International Hebrew Christian Alliance follows a similar pattern. Only the Peniel and Aedus Community Centers operated by Presbyterians David Bronstein and his son seem to keep within the Chicago area—except for their summer camp in western Michigan. Chicago pioneered with the first Hebrew Christian Church, and now other cities have followed suit.

Other Chicago-grown missionary organizations include the Home of One-

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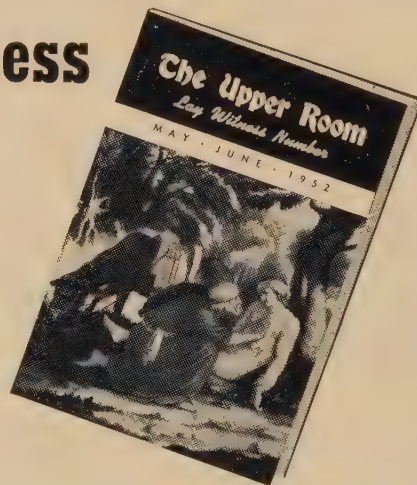
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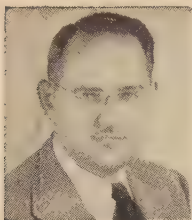
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siphorus, that recently switched its operations to the Near East; the National Holiness Missionary Society; the South China Boat Mission, which is already active in other lands; and the fledgling Philippine Gospel Association.

Chicago offices are maintained by American Leprosy Missions, Inc.; Ceylon and India General Mission; the Worldwide Evangelization Crusade; Wycliffe Bible Translators; and the Slavic Missionary Society (not to be confused with the Slavic Gospel Association already mentioned). In addition, there are Loop missionary offices of the American Baptist Convention and the Presbyterian Church, U.S.A.

To round up the educational institutions not already named, one must mention at least the Mennonite Biblical Seminary and the affiliated Congo Inland Mission; the Salvation Army Training College, one of four such institutions in the country; and the Plymouth Brethren's Emmaus Bible Institute. In passing, it is worthy to note that Chicago is rapidly becoming the "denominational" headquarters of the Brethren, who have historically resisted organization. Now they have a Stewards Foundation, fund to aid local assemblies in building new chapels; a Bible conference and youth camp at Lake Geneva; a magazine, *Letters of Interest*; and a radio program. Such is the Chicago influence!

While the Christian and Missionary Alliance has never planted many churches in the midwestern capital, Chicago possesses one of its largest congregations and most forceful leaders, A. W. Tozer, editor of the movement's *Alliance Weekly*. The western district office of the C&MA is also in Chicago. William H. Dietz, Christian supply center, is now owned and operated by the denomination.

Then a few more words about the city as a publishing center. Besides the prolific presses of Good News Publishers, tracts are published by the Christian Laymen's Tract League. Best Seller Publicity has the unique ministry of distributing car cards and billboards featuring Scripture texts. Hymn books are published by Hope Publishing Company, which has absorbed at least two other concerns. One young man publishes cartoon tracts in four colors called Scripture cartoons; H. H. Halley the *Bible Handbook*; John Rudin & Company the *Book of Life and Hymns We Love*. The John A. Hertel Company publishes Bibles and sells them through door-to-door efforts. The George W. Nobel Company operates one of the country's largest wholesale book and Bible centers. Last but not least is the important work of the Gideons, who concentrate on distributing Bibles to hotels, men in service and school children.

A book has been written about the activities of Chicago's famed Pacific Gar-

den Mission; which, in addition to its work with the needy men and women of Skid Row, operates a servicemen's center, a health clinic, and now produces a very listenable radio program, *Unshackled*. Its film *Out of the Night*, produced by Cavalcade Productions, met with country-wide success. Cavalcade, incidentally, has produced The King's College film, *Lord of All*, and three documentaries for Scripture Press.

Chicago has many excellent rescue missions, but there are two others that should be mentioned; Salvation Army's Harbor Light Mission, and the Christian Industrial League, a Presbyterian venture.

Chicago has literally dozens of organizations that cannot be duplicated in other centers. Besides the huge correspondence school operated by Moody Bible Institute, you can take courses in journalism from the Christian Writers Institute and, if you know Russian, Bible study in the Russian and other Slavic languages from the Russian Correspondence School. If you want to buy a ticket on a plane to Burma, the Christian-operated travel bureau, Universal Travel Service, will help.

There are at least three homes for the poor working gals, and there are orphanages and old people's homes. There are at least 2,000 churches, and you're likely to hear the Gospel rather straightly in at least 400 of them. It would take you more than seven years to visit the evangelical churches of Chicago if you attended a different one each Lord's Day.

Yes, Chicago is a huge and, at times, confusing Christian center. Yet, despite all this activity, the sad fact remains that not too great a dent has been made in its spiritually needy areas. Perhaps a good half of its people do not attend any church at all. There are literally thousands of children who never hear the gospel story within its city limits.

This Babylon of the Great Lakes is far from a badly needed revival. Unlike many centers where evangelical cooperation is gaining, Chicago still divides itself into groups and cliques. Billy Graham thus far has shied away from the city. He knows it too well, perhaps.

On the optimistic side is the fact that the Gospel has been preached faithfully in nearly every area, unless it be the dark jungles of the poorly housed and spiritually neglected Negroes of the South Side. One wonders what a putrefying stench would rise from the city if the salt had not been allowed to have its measure in purifying influence.

But even if the Colossus does not hear the message itself, its trains and planes will shuttle men in and out of its murk, for board meetings and conferences, that they may speed the light to the ends of the earth. In this strange contrast of darkness and light, the evangelical capital of the U.S. carries on.

END

CAMPUS CHATTER

by Charles Huttar

AS nations around the world arise in a spirit of flaming nationalism—1952 style—Christian students seem to be more mission-minded than ever before. On Christian campuses, foreign missions are more and more taking a central position of interest.

Examples of the growing concern for missionary activity among students are two conferences which together attracted around 3,600 delegates last December and January: the third triennial conference of Inter-Varsity Christian Fellowship and the sixteenth quadrennial convention of the Student Volunteer Movement.

Students came together to "use their hands as well as their hearts as they rethought their place in world evangelization," IVCF general secretary C. Stacey Woods keyed. The SVM conference had a word for home-front missionaries too: "Much of the university community is estranged from the Christian faith, and it will take more than cider and doughnuts or a vesper service with organ music to change this."

More than cider and doughnuts is at stake at Houghton College, Houghton, New York, whose student FMF sponsors the support of six alumni-missionaries and hopes to take on a seventh this year. Houghton's third annual Thanksgiving Missionary Conquest last fall ended with nearly \$4,000 in gifts and pledges, but if the pattern of the year before is followed, more than \$5,000 can be expected in actual gifts.

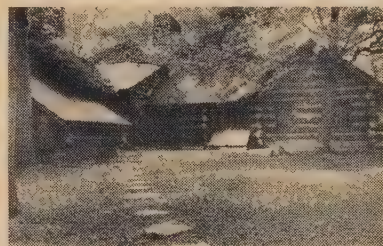
Forty-five missionaries came to Minneapolis January 28 to February 1 for the fifth annual missionary conference at Northwestern Schools. At conference end, an estimated ninety per cent of the students were "willing to go and seeking God's will" regarding foreign missionary service. . . . The missionary publication *Vision* has combined with the regular newspaper the *Eagle* to make an over-all student publication at Northwestern.

The Northwest Nazarene College family has given more than \$19,000 to world-wide missions in the last nine years, according to figures released by the Nampa, Idaho, school. The statistics added that pledges to date were \$2,365 for the current missionary project. The money will go to the Cape Verde Islands to be used by the Rev. and Mrs. Earl Mosteller, NNC alumni

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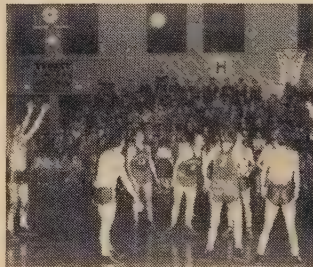


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who were on campus to deliver the Mangum missionary lectures in February.

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Practical application of the Conservative Baptist missionary interest is its growing seminary in Leiria, Portugal. The seminary began October 16, 1950, with thirteen students in a dormitory going to classes in another building three miles away. Now numbering twenty-three students and including three Portuguese Christians in its staff of five instructors, the seminary has begun work on a new \$22,000 stone building. Practical work for the students includes weekend preaching assignments in the many missions which have sprung up in Portugal in the last few months.

Bethel College and Seminary held its Missionary Emphasis Week January 14 to 18 with six foreign missionaries speaking. . . . In a Red Cross drive for blood donations, 115 pints were collected at the St. Paul school in a demonstration of practical Christianity.

Concerned with home mission work, the Mission Activities Group of Concordia Teachers College, River Forest, Illinois, has joined with Luther Institute, Chicago, and a nearby Lutheran church to co-sponsor its second project among Chicago Negroes.

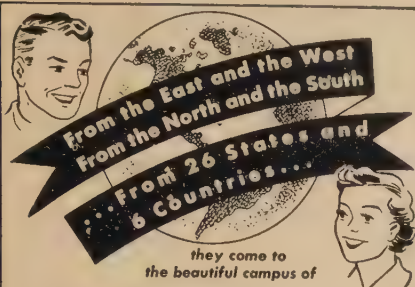
Students training at the Baptist Bible Institute of Cleveland aren't leaving their witnessing for post-graduation days either. A recent count reveals that already more than 10,000 tracts have been distributed this year.

Both faculty and students were available in quantity for Chung Chi College, begun in Hongkong last fall, but a lack of such an essential item as books made necessary a request for encyclopedia, dictionary, and standard academic works.

Cosmopolitan flavor is maintained in a "flying seminar" sponsored by Winona Lake School of Theology this summer. Four professors and sixty students will go to the Holy Land for a month, making a rather extended field trip and taking an enviable opportunity.

Travel enthusiasts from Wheaton (Illinois) College left for the Holy Land February 20 under the direction of Dr. Joseph P. Free, archaeology prof and author. . . . Campus conferences at Wheaton this spring are the annual Midwest student government conference March 21 to 22, which WC's Student Council will host, and the college's own theological conference April 25 and Christian social work conference May 9 and 10. . . . An independent group of hockey enthusiasts failed to get official college backing this winter, scheduled a pair of matches with the University of Chicago anyhow, "iced" them 11-3 and 13-5. . . .

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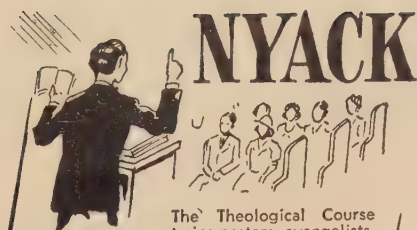


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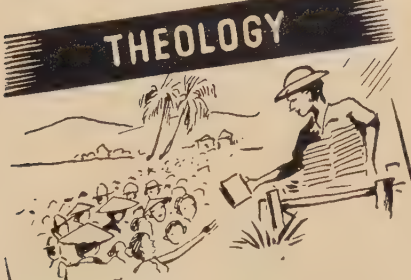
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Wheaton trustees have announced plans for a much-needed \$250,000 dining hall with semi-picture windows and wood paneling. . . . Low-salaried Christian teachers as well as the more often mentioned need for athletic facilities and scholarships attracted the attention of alumni Crusaders, who have begun a mammoth drive to solve these problems and a handful of others demanding special projects.

Wheaton orators captured first place in Greenville College's second annual debate tournament December 8 at Greenville, Illinois. . . . Scenes of Japan were the feature of a GC "alumni travelogue" February 2, first of a series of three scheduled for this year. . . . Bill Erickson and Myron Henry lead rival senior and junior classes at Greenville this year. . . . The *Papyrus*, college newspaper, published the first edition of its *Papyrus Magazine Supplement* February 28.

Recently established is the Florida Christian Day School at St. Petersburg. The school's "campus" will be a four-and-a-half-acre tract on the city's outskirts.

Students at Columbia (South Carolina) Bible College this winter reflected the agitation in Christian circles over President Truman's appointment of an ambassador to the Vatican. Even preceding a chapel assembly discussion of the question, Student Council members had passed a resolution of protest directed to the President. . . . Dr. Lewis Sperry Chafer, president of Dallas Theological Seminary, will be baccalaureate speaker for CBC seniors Sunday, May 25.

Chosen under a new system of selection, Keith Moser, Don Overstreet, Mary Jane Seyler, and Donna Sandberg serve as cheerleaders this year at Rockmont College, Denver.

Prairie Bible Institute will combine graduation events with its annual spring missionary conference April 6 to 13. The baccalaureate service will be April 6 and commencement the 8th. . . . Enrollment in the grade school division of the Three Hills, Alberta, Institute nears 200 and necessitates an addition to the grade school facilities.

Playing numbers sacred and secular ranging from Handel to Rubenstein, the John Brown University (Siloam Springs, Arkansas) orchestra began a series of five Sunday afternoon concerts January 13.

At a cost of \$200,000, a new building is going up at Baptist Bible Seminary, Johnson City, New York; completion is scheduled for August 15. . . . Men numbering 182 and 146 women make up the fall enrollment of 328, a new BBS record. And these students have their share in the new building: \$125 weekly or \$4,500 for the nine-month year.

Alumni of Concordia Teachers College have begun work on a movie tentatively planned "to show how Concordia prepares teachers for the Missouri Synod." . . . Winter quarter at CTC saw twenty-eight students with practice teaching assignments

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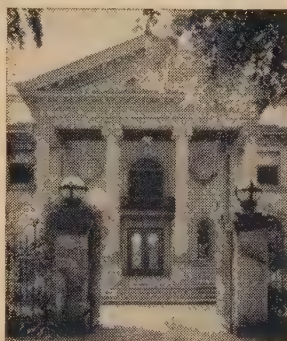
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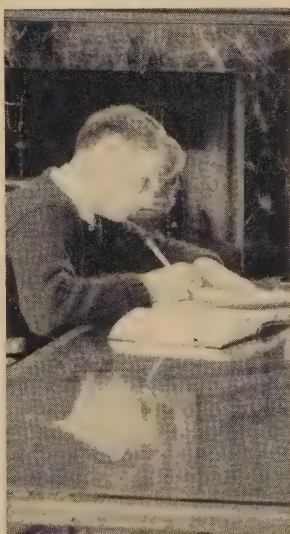
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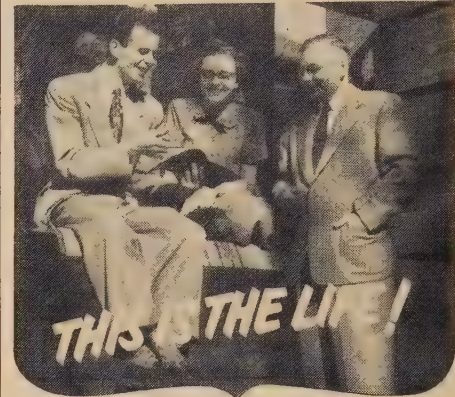
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CHRISTIAN LIFE SCHOOL DIRECTORY

in sixteen off-campus schools. . . . Statistics show that the average Concordia student belongs to two extra-curricular organizations (though twenty per cent don't belong to any) and works five to ten hours a week.

Editor-in-chief Dean Koontz announces "an unusual photographic display" and a color scheme as features of this year's *Commoner*, yearbook at William Jennings Bryan University. . . . Bryan's FMF chapter sponsored its fifth annual missionary conference last January. . . . Important dates at the Dayton, Tennessee, school: March 10, when the William Jennings Bryan Birthday Banquet honored the institution's founder, and April 20 and 21, scheduled dates for a "forensic weekend." . . . Three figures taken together illustrate the growth and present situation of Bryan: total enrollment for the winter quarter was 251 students, of whom so many were employed by the university that the school boasted a pay roll of 423 workers. And the school's assets have risen in the past fifteen years from \$125,000 to \$325,000, a good part of which is represented in the administration building still under consideration. . . . Bryan students working under Christian Service Association reach 2,500 school children weekly.

Providence Bible Institute celebrated a "Twenty-fifth Radio Birthday Party" February 22. . . . PBI student Virginia May King is the first recipient of the new President's Scholarship. . . . Class presidents this year at Providence are Dave Ingbreten, freshman; Merton Preston, juniors; and Jim Watson, seniors.

Purchase of a Chicago church building is hailed as "another step forward in the development of Mennonite Biblical Seminary."

Calvin College, Grand Rapids, celebrated its first homecoming January 11, closed the day's activities with a basketball game with fellow-Michiganders from Hope College, of Holland.

Ervin Jenkins is senior class president and journalist Yvonne Bradley is editor of the *Biola Chimes* at Bible Institute of Los Angeles.

Voting to transfer campus radio station KROK to college student direction, students at Northwest Nazarene chose Melvin Laws station manager. . . . NNC announces a drop of about ten per cent in enrollment this year.

Looking for a wife who can cook? Visit North Park Academy, Chicago, where three students in a home ec class won second prize of \$100 in the oven meal division of a contest sponsored by the Electric Cooking Institute of Chicago. The money went to the home ec department.

Preppers at Wheaton Academy began evangelistic services February 4 with Jim Vaus as speaker. . . . The academy's *Compass* staff issued a note on its forthcoming yearbook, which will be "a piece of paper two and a half miles long and eight inches wide," with a few pounds of printer's ink added, and 2,000 hours of plan-

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ning, picture taking, and copy writing mixed in somewhere.

Stony Brook (Long Island) School for Boys began the year with 156 pupils, largest enrollment in its history.

Baptist Bible College closes its second year this summer with an enrollment up to around 230. Of the seventeen who were graduated from the Springfield, Missouri, school last year, it reports, three are already serving as foreign missionaries, four in churches in this country that they established.

Winning all three rounds, Taylor University debaters Al Furbay and Bill Yoder snatched the Purdue University debate tournament laurels away from eighty-eight other teams February 2. . . . Taylorites went back to Shakespeare for *The Taming of the Shrew*, presented by speech department students February 15. . . . Mary Lee Wilson, elected under a new system last January, will continue in her post as *Echo* editor until her term expires next January. . . . With their Spiritual Emphasis Week February 25 to March 2 just concluded, students at the Upland, Indiana, school hold their annual Youth Conference March 28 to 30.

Chicago's Trinity Seminary and Bible College held its "Deeper Life" meetings February 12 to 15. . . . Roy Gisler is president of the Student Council at TSBC, and Dorothy Anderson heads the newly organized Women's Club. . . . More of its student workers teach Sunday school than engage in any other activity, Trinity's practical work department reports.

Officials at Pacific Lutheran College, Parkland, Washington, set May 1 to 4 as tentative dates for dedication of the new Chapel-Music-Speech Building.

Out west but further south, Fuller Theological Seminary, Pasadena, graduates its third class this spring.

Gordon College, Boston, placed six entries in the collegiate *Who's Who* this year. They are Cecil Breton, Howard Janssen, Howard Keeley, Eulelah Lyon, Nancy Paine and Ray Zorn.

Donna Elliott is editor of *Chimes Magazine*, annual publication of the English Club at Geneva College, Beaver Falls, Pennsylvania. Managing the mag's business is Halcyon Sartwell. Publication is expected in April.

First-year students at Baptist Bible Institute of Cleveland elected Bob Rogers president for the year; Jim Taylor is second-year prexy, while Dick Phelps heads the third-year class.

The 1952 *Cupola* cover will feature North Park College's new dormitory, Sohlberg Hall, announces Ron Magnuson, year-book editor. . . . NP sophomores, headed by prexy Riley Peterson, and freshmen, led by Paul Swanson, united for the annual sophomore party January 22. . . . Nineteen games were on this winter's basketball agenda for the Vikings, who finished play February 21.

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Dr. William Ward Ayer dealt with the subject of the local church and evangelism February 18 to 22 in the third annual series of Lectures on Evangelism at Bob Jones University, Greenville, South Carolina. The lectures were established by President Bob Jones, Jr. to be "in the field of evangelism what the Lyman Beecher Lectures on Preaching at Yale University have been for many years." . . . BJU students will set aside regular class work to attend daily sessions of the school's annual Bible conference March 30 to April 6.

Cagers at Huntington (Indiana) College play a 19-game card with eleven of the scraps on their home floor. . . . Helen Biehl will continue until next February in her post as editor of the *Huntingtonian*.

With seven charter members, boys at Houghton Academy have started a Craft Club. . . . Houghton preppers elected Bill Green, David Finney, Jackie Parker, and Dick Jenkins—all of them seniors—as president, veep, secretary and treasurer of their Student Council.

The 44-voice choir of Multnomah School of the Bible, Portland, toured two states and went as far south as Oakland on the concert trip February 21 to March 2. . . . Missionary Emphasis Week at Multnomah was held between semesters, January 27 to February 3. . . . But for the 300 students at Multnomah these items are dwarfed by the really big news—that the school took full title in February to a new campus of almost eleven acres, and will move during the summer to begin the 1952-53 school year there. The new campus, former site of the Oregon State Trade School for the Blind, will more than double dormitory facilities, will replace two stone buildings (sold at a profit) and several frame structures with seven buildings all of brick, and will provide a 350-seat auditorium which may be enlarged.

Sheldon Robb is Student Council prexy at Lorne Park College, Port Credit, Ontario.

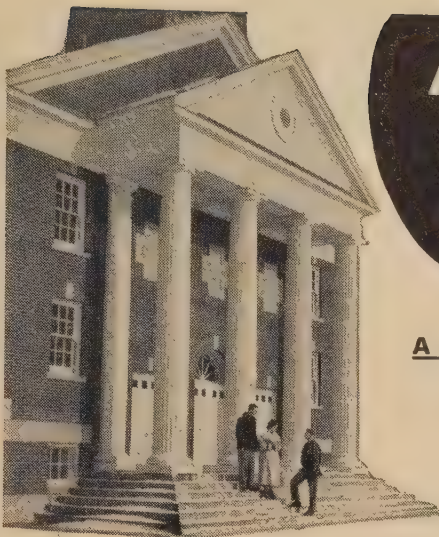
A handful of lucky Westmont College students will tour southern California April 3 to 9 on the twelfth annual choir tour. . . . "Warriors" from the Santa Barbara school faced "the toughest schedule in the school's history" this winter, advance publicity said. Two games were one-point victories: over the Fuller Seminary basketballers, 69-68 in "a last-second thriller," and over the Redlands University Bulldogs, 45-44 in "the greatest victory of Westmont's athletic history." The results aren't bad, in spite of the "superlativitis!"

Cleveland Bible College, providing "Christian education with a Bible-centered curriculum," is sixty years old this year.

Freshmen at Eastern Nazarene College, Wollaston, Massachusetts, publish a "freshman annual," the Green Book. Editor-in-chief this year is Ethel Mullen, of Nova Scotia; Barbara Milstead and Georgianna Spaite are associate editors. The book is promised in May.

Rapidly outgrowing the infancy stage is Great Commission Bible Institute, five-year-old school in Anderson, Indiana, established to train in pioneer evangelism.

A few students at Sterling (Kansas) College began 1952 broadcasting—and the now



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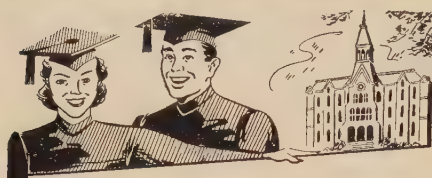
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thriving "Voice of Sterling" is the result. Jarry O'Kelley is program director of the station.

Thirty of the eighty-five students enrolled at Western Baptist Bible College, Oakland, sing in the school's choir. . . . Thursdays are reportedly the most interesting day at WBBC. Various student groups are in charge of the Thursday chapel service.

Elected to replace Ed Haslam, who graduated early, Bill Porter will finish out the year as student body president at Seattle Pacific College. . . . SPC basketballers fought their way through a 24-game schedule this season. . . . Latest addition to the SPC curriculum is a class in bacteriology, held at the State Health Laboratory in downtown Seattle.

Ed Osterwind is editor and Lowell Saunders business manager of the *Arch*, Moody Bible Institute (Chicago) yearbook. . . . A 45-voice Moody Chorale gave concerts in nine southeastern states on its sixth annual winter tour January 18 through February 4. . . . With ninety-eight new students coming the second semester, MBI day-school enrollment hit 928. . . . Marjorie Pettit is the Women's Student Council president at the institute.

Students at Grand Rapids Baptist Theological Seminary and Bible Institute paid \$500 of the \$700 spent for new robes for the school choir. . . . The Michigan school has enjoyed use of a new \$20,000 dorm this year.

Plans have been laid for a *Reflector* at St. Louis' Midwest Bible and Missionary Institute this year—the first MBMI yearbook since 1949. . . . Ron Krestan, editor of the annual, is also president of the thirty seniors at the school.

Eastern Baptist Theological Seminary, Philadelphia, plans refresher courses on both college and seminary level in its two summer sessions this year. . . . The seminary's training in Christian education has received full accreditation. . . . The college division of EBTB will move to its new 42-acre campus at St. Davids, Pennsylvania, next fall.

Special winter services at Roberts Wesleyan College began February 3. . . . Twenty-seven students from the North Chili, New York, school did their stint as practice teachers this year. . . . Don Frederick is president and John Walter vice-president of the Roberts senior class. END

Picture Credits

Cover, Youth for Christ; pages 20 and 21, Bill Rice; pages 27, 28, 34, 67, 71, Religious News Service; page 93, Century Photos.

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OPERA'S GIFT

(Continued from page 26)

day for St. Louis to comfort her family. She had one great consolation—her sister had recently accepted Christ. Before leaving, she gave her husband explicit instructions as to what parts of the Bible he was to read to the children each morning and night.

On Wednesday evening, Marco picked up the *New York Herald-Tribune* to see if he could find word of the tragedy. This headline stared him in the face, "Navy Plane in Fatal Crash over Marshall Islands." He read the article word for word. He noted the time of the tragedy. "Wonder what time that would be here?" he asked himself. He began to compute the difference in the time belts. When he had the answer, he sat stunned. It was 7:28 Tuesday morning New York time, the exact minute he had experienced the nightmare and the sensation of falling through space, swallowing his tongue and hearing the whistling screech of a falling plane.

When he retired a couple of nights later, it wasn't for long. At two in the morning, Saturday, September 23, he awoke. Unable to sleep, he went down to the living room and sprawled on the rug before the fireplace. Then he began to think. He walked to where he had left his wife's Bible and returned to the fireplace. There he sat, reading the Bible, and pondering all he heard of salvation in the past few months.

Marco wrestled under conviction of sin and his need of Christ. The hours ticked by. Came five o'clock. As the sun began its climb on a new day, new hope sprang in his heart. He was ready to accept Christ as his own personal Savior. Later that morning, at 11:45, while working in his backyard, he saw a car drive up. It was Pastor Stowell, who had felt a definite burden for Marco and had decided to drop by for a brief visit before making a trip to New York City.

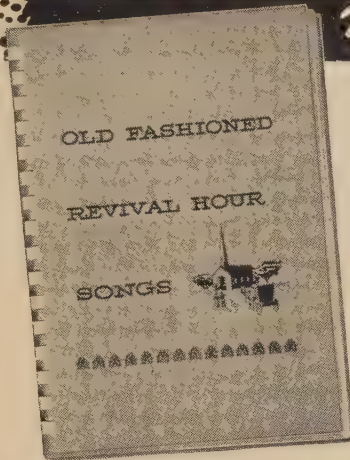
After greetings, Marco invited the pastor in. In the living room, the pastor went right to the point. "Are you ready to let Jesus come into your heart?"

Marco asked, "Do you have a verse in the Bible for me?"

The pastor quoted Revelation 3:20: "Behold, I stand at the door and knock; if any man hear my voice, and open the door, I will come in to him, and will sup with him, and he with me."

Marco confessed his readiness to open his heart to Christ. Then he knelt in prayer, the pastor by his side, and asked Christ to come in. Later in the day, he sent his wife a telegram telling her of his decision.

He began to witness to his friends in the theatrical world. He has written Marlene Dietrich a personal letter informing her what happened in his life.



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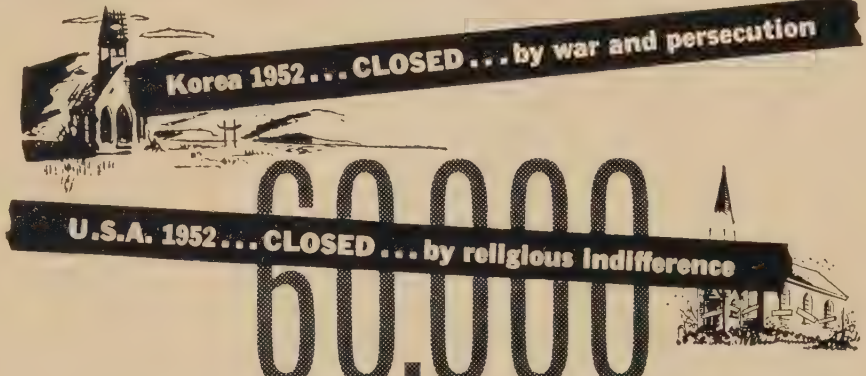
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Three weeks later, he sang "The Lord's Prayer" at Jack Wyrzten's "Word of Life" rally in New York's Times Square. After he sang, he told how he had been converted, adding "This is the first time I've sung for Christian people, and it will not be the last. But I have five more weeks on my contract with the San Carlos Opera Company as their solo baritone. I'm all through with that five weeks from tonight and from then I'm singing for the Lord!"

On Tuesday night, November 12, 1950, he sang his last opera in Lawrence, Massachusetts, playing the part of an elder Germont in "La Traviata." He took a train out of there at 2:00 in the morning, arriving in Providence, Rhode Island, in time to sing for Carlton Booth's personal evangelism class at Providence Bible Institute at 8:00 o'clock. Next day, Wyrzten invited him to join his group in evangelistic work in Hartford, Connecticut. Marco protested that he hadn't had time to learn any gospel songs as yet, for in opera he always sang from memory.

"You haven't time to memorize them. The Lord wants to put you to work right away. You can memorize them later on," Wyrzten argued.

And that's what Marco has done. If you hear him sing today, he probably would sing without having words or music in front of him. What has im-

pressed people almost as much as his marvelous voice is the fact that he never sings without first reading a verse from the Bible and commenting on it.

The Latin America Mission borrowed Marco for evangelistic campaigns in Central America, March 19 to April 9, 1951. His unusual testimony, plus a gift for languages and outstanding talent, made an ideal combination for such a ministry. Everywhere people were attracted to the services, giving the evangelistic cause a real boost. He felt a definite call to return, so last November joined the Latin America Mission for a year of missionary work in Central and South America.

Before he left, his manager from opera days was visiting in his home one evening. Before she donned her wraps, Marco asked if she would like to hear one of his recordings of gospel songs. He had often witnessed to her of his new-found peace. She listened to one recording. As the time was late, he fully expected she would not want to hear any more. But she requested another—and another—and another.

"Anton," she said, "for years I've been trying to get you to put into your opera songs that feeling you put into those religious songs, and I never could succeed. Whatever you have now, you have it in your heart!"

And no one knows better than Marco that he now has Christ in his heart. END

THE RISEN LORD

(Continued from page 27)

Him wear were now a shroud. The throne they had hoped to see Him occupy had disappeared in a tomb.

His very scepter—a weed. His only crown—a crown of thorns. His only coronation—the spit they flung through sneering lips. His only throne—a cross. His only emblem of royal insignia—the marks of the scourge upon His naked back. His only inaugural speech—a lonely cry. His only glory—shame. His only coronation companions—two thieves. His only inaugural splendor—the black darkness that shrouded the world. His only King's cup—a sponge filled with vinegar and gall. His only authority—His failure to come down from the cross.

To them it was the last word—the final scene—a horror of disaster and defeat.

Death, whose only flowers are faded garlands on coffin lids, had trampled into lifeless dust the Rose of Sharon.

Death, whose only music is the sob of broken hearts, had padlocked the mouth that so comfortingly had spoken to the sad.

Death, whose only palace is a huge sepulcher, numbered Him among his victims.

Death, whose only light is the darkness of the tomb, had quenched the

Light of the world.

Death, whose only pleasure fountains are the falling tears of the world, had closed the eyes of Him who wept over Jerusalem.

Death, whose only gold is the grave's dust, had made His body a banquet for worms.

Death, with skeleton hand, had written "Ichabod" on all His claims.

Dead!

And—He was buried.

But there came a day when He resumed His power, recovered His challenged rights, regained His waning influence, reasserted His sacred grandeur.

In the midst of His malicious enemies He arose—"arose a victor from the dark domain"—confounding their counsels, thwarting their efforts, laughing to scorn their malice, saying: "I am he that liveth, and was dead; and behold, I am alive for evermore, Amen; and have the keys of hell and of death."

"Now is Christ risen from the dead"—the first sheaf of the resurrection harvest! And—if Christ be not risen—the world's blackest assumption—our preaching is vain, our faith is vain, we are false witnesses of God, we are yet in our sins, our departed loved ones who believed in Christ are perished, and, having hope only in this life, we are of all men most miserable—because we are fancying future blessedness which can

never be secured (1 Corinthians 15: 14-19).

No risen Christ, a tomb as worthless as any tomb—a cross no more than a martyr's cross.

No risen Christ, death a king of terror with no rival, a black shadow which no sun ever penetrates.

No risen Christ, no trumpet to sound through death's dreary dominions to awake the dead from eternal sleep.

No risen Christ, death mocks our hopes like a coarse comedian or a heartless satirist.

No risen Christ, death, inexorable jailer, imprisons us in the iron slumber of eternal night.

No risen Christ, the whole history of Christianity and its existence is unintelligible.

No risen Christ, no seeing again the faces of our redeemed dead, dear, sweet faces which we have "loved long since and lost awhile!"

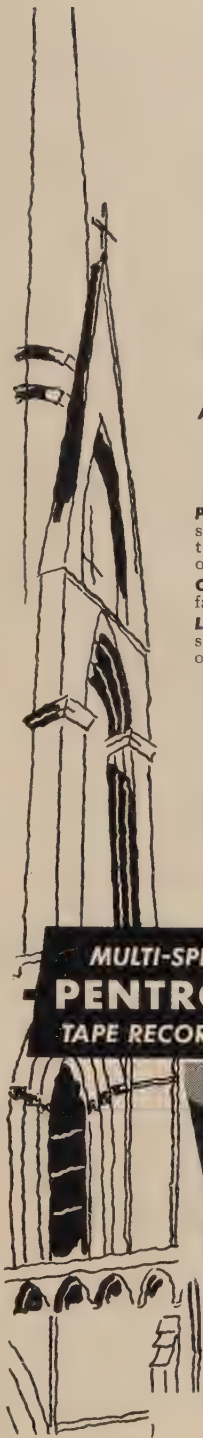
No risen Christ, the whole earth in deepest mourning dressed, will, like Rachel of old, go down to the judgment weeping for her children, finding no comfort.

But—now is Christ risen from the dead.

And His resurrection is a pledge of our resurrection. Jesus said; "I am the resurrection, and the life: he that believeth in me, though he were dead, yet shall he live" (John 11: 25).

Daniel Webster, in the delirium of his, last moments, to those who stood around his couch and wiped the death dew from his brow, slowly but distinctly uttered the words, "I . . . still . . . live." The Christian, not in the delirium of death's struggle, but in his right mind, and in assurance of victory over sin, Satan, hell, death and the grave, to all who watch or weep at his bedside, will be able to say, "I still live." As he comes to and crosses "death's cold sullen stream," he can whisper, "I still live." As he places his feet on the evergreen shore and "shakes from his skirts the dewdrops of death," he can say, "I still live." As he walks with Christ the streets of the city where sin and sorrow and death are no more and greets again the redeemed loved ones gone on before, he can shout, "I still live." And throughout "ten thousand times ten thousand years, bright shining as the sun," he can join with the blood-washed throng and sing, "I still live."

The resurrection of Jesus is the sufficient: confirmation of our immortality. "Because I live," said Jesus, "ye shall live also." Therefore, no truth can be a more powerful influence toward noble living. The need of the hour is to make the resurrection not simply a historical fact, accepted by the intellect as proved, but a real truth in the heart and conscience, manifested through a heart trusting the crucified Lord as



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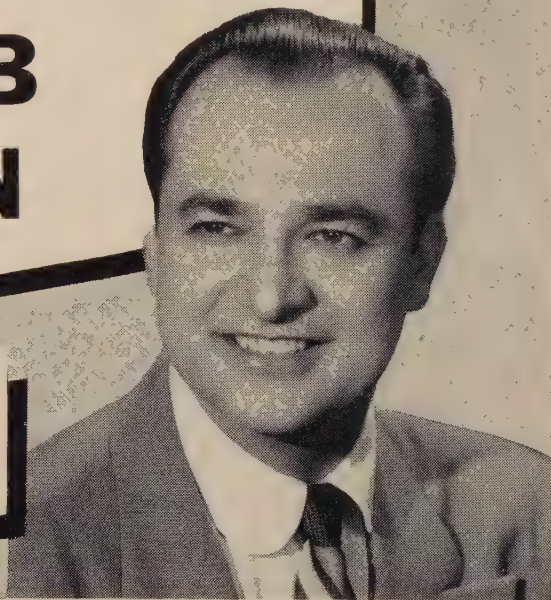
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atoning Savior, manifested in a life surrendered to the dominion of the risen Lord, and spent in the fellowship of Him who was dead and is alive for evermore. Alive, acknowledging no mastery in hostile circumstances!

Alive, giving us, amid the snarling clamors of the day, voices that will not die away in error and incompetence.

Alive, offering the inexhaustible fountains of His strength.

Alive, keeping pace with the most unexpected challenges.

Alive, able, willing, mighty to save—our eternal contemporary. END

WHERE HE LAY

(Continued from page 21)

side) wall which directs the light upon the grave. John saw the linen clothing lying in the grave.

"Then cometh Simon Peter following him, and went into the sepulchre, seeth the linen clothes lie. And the napkin, that was about his head, not lying with the linen clothes, but wrapped together in a place by itself." (John 20: 6, 7)

The Scriptures seem to indicate that Jesus simply arose through the grave-clothes which collapsed and sank to the floor. From outside the tomb, the two men could see only the clothes that had been wrapped around the body. They could not see the napkin that had been about the Savior's head, because the low partition wall at the head of the grave hid it from their view until they entered.

The two men went away, but not Mary, who had returned. She "stood without at the sepulchre weeping; and as she wept, she stooped down, and looked into the sepulchre. And seeth two angels in white sitting, the one at the head and the other at the feet, where the body of Jesus had lain."

There is a small stone seat carved in the rock at the head of the grave. There is another such seat at the foot of the grave and it was probably upon these two seats the angels were sitting when Mary looked into the tomb. They, seeing her tears, asked "Woman, why weepest thou?"

They had already told her He was not there, but she seems to have been yet heart-broken and bewildered. As she turned away from the entrance, she saw Jesus and a moment later He had revealed Himself to her. Now she believed with joy and "came and told the disciples that she had seen the Lord, and that he had spoken these things unto her."

She had seen with her own eyes the empty tomb, but it was not until the personal experience with the Lord that she found peace and joy in her heart. So it is with us today. Scientists, making a chemical analysis of the sepulchre, tell us no body ever decayed in the garden tomb. He arose!

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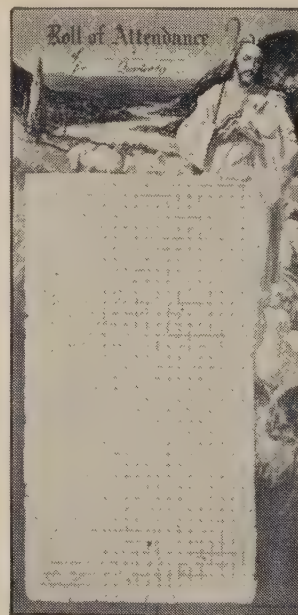
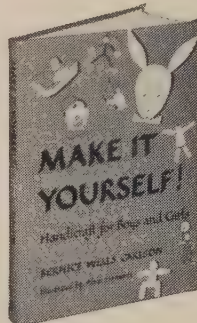
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Demonstration Program for Vacation Bible School

by Nels Andersen

A FITTING climax to the school is the demonstration program, a time of sharing vital experiences with parents and friends. Use your pupils for the program, saving that magician or children's evangelist for a later time. Salvation is presented to the audience as a natural outgrowth of the materials the pupils have had during the school session.

When is the best time to have the demonstration program? The time will, of course, vary according to local situations. Some schools have their program on Thursday evening, thus devoting Friday morning to a party for the entire school. Still other schools have their program on the second Wednesday evening (having only eight days of actual school). Some schools have their program on the Sunday evening following the closing of the school. This is usually done to assure a good attendance. Having your program at this time, however, tends to cut down the attendance of your pupils. In the past few years, some schools have been having their program on the closing Friday morning of school.

The majority of the schools still have their demonstration program on the last Friday night of school. This is usually the best time to have your program. Attendance may be low, it is true, but it is our responsibility to work at increasing the attendance year after year.

Here, then, are suggestions for improving attendance:

1. Include the time and place of the demonstration program in all publicity for the VBS, especially the publicity that goes into the homes.
2. Advertise the program in the church bulletin, newspaper and bulletin board.
3. Remind the children to speak of it at

home and send verbal invitations.

4. During the early part of the last week of school, send written invitations from the church to the parents.

There are two types of demonstration programs. For one, conducted as are many Parent-Teacher Meetings held by our Sunday schools, the entire school meets together with the parents and friends for a brief worship service. Many times, a speaker brings a short message. Then the pupils are dismissed to their respective departments, and the parents visit them and see the work they have done. The pupils then present some phase or activity of their school which they liked best.

For the other type of demonstration program, the one generally used, the entire school has the program in the auditorium. Following this program, the congregation is allowed to see the handwork, notebooks, etc. which the pupils have made.

The demonstration program has several lasting values:

1. It is an incentive to work.
 2. It is a time of pleasure for the pupils and an opportunity to present salvation and encourage Christian living.
 3. It is a review for the pupils.
 4. It is an opportunity to present the work of Christian education to the congregation.
 5. It is a means of challenging parents with their responsibility for the spiritual upbringing of their children.
 6. It offers a way to get prospective church members or contact unsaved souls.
 7. From an educational standpoint, it is a well-polished ending to a unit of study.
- In the preparation and presentation of your program:

1. Have a short program (one or one and

COLORFUL SUPPLIES for



THAT BUILD ATTENDANCE

► Attractive Souvenirs

LARGE PENNANT. Excellent wall decoration for classroom or department. Design of boy fishing, Bible, cross and words "Vacation School" in white on blue, red, maroon, orange, purple or green ground. Size, 8" x 18". Each, 25c

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The teacher's manual for each department will give detailed instructions for each part of the daily program as well as an outline for the closing program. In the pupil's workbook, usually referred to as the "Ship's Log," the boys and girls will keep a permanent record of interesting and valuable information gained during the course. For the Beginner, Primary, and Junior Departments there will also be fascinating visual aids to help make the lesson truths more impressive to the boys and girls.

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WHAT'S THE LATEST IN CHRISTIAN RADIO AND TV? See page 11. Continuing this month there appears a regular monthly column edited by Theodore H. Elsner, highlighting behind-the-scenes news in evangelical radio and television.



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a quarter hours will be ample).

2. Decide by the last week of school what will be done for the program and work it into the daily schedule during the week.

3. In the closing morning, have a "dry run" just as you will be doing it that night.

4. If you think Nursery and Beginner children will become too restless during the program, send them back to their rooms after they have taken part and give them a party.

5. Exhibits should be either in the auditorium or in a near-by room. The younger departments may have the exhibit in their own room.

6. If certificates or diplomas are given out in a small school, it is nice to give them to each department as they finish their part on the program. In a larger school, it is wise to dismiss the parents and then give out certificates or diplomas to pupils.

7. Have a printed program if possible. It may include an outline of the evening's program, list of all committees, officers, teachers, words of appreciation, etc.

A suggested pattern for demonstration night:

7:00: Pupils gather in their own rooms.

They are given last-minute instructions, then line up ready to march in on time. Teachers march with pupils and sit with their classes during the program.

7:30: Processional (all pupils remain standing)

Honor to the flags and the Bible: Entire School

Call to Worship (Song: "O, Come and Let Us Worship"): Entire School

Prayer: Pastor

Beginner Department

(Director will introduce each department superintendent, who, in turn, will introduce the department.)

Song: "The Bible"

Action Story: "A Little Boy Hears God's Voice"

Recitation by Group: "I will hear what God the Lord will speak"

Song: "I Do, Too"

Rhythm Band: Plays two or three selections.

Primary Department

Song: "All We Like Sheep"

Story (retold with visual aids): "The Good Shepherd"

Recitation by Group: "The Twenty-third Psalm"

Song: "Saviour, Like a Shepherd Lead Us"

Junior Department

Anthem: "Who Is the King of Glory"

Quiz: Made up of questions which can be answered by memory verses and stories

Song: "Beautiful Saviour"

Offering: Sunday School Superintendent

Report on VBS: Director (report on attendance, offering, mission projects, etc.)

Intermediate Department

Song: "I could Not Get Along without My Bible"

Verse-Speaking Choir: An arrangement of memory verses

Skit: Justice or Mercy (a pantomime of the Bible story, "The Unforgiving Servant.")

Pantomime is done by boys, with singing between scenes by girls)

Song: "Grace Greater Than Our Sin"

Closing Remarks: Pastor (instructions for dismissal to handwork displays)

Benediction: Pastor

END

Conserving Results of VBS

by Esther Sabel

MUCH of the precious fruit of the Vacation Bible School is lost because nothing is done to preserve it. When the vacation school is over, everybody is satisfied that he has done his job. But the most important task is often yet to be done.

There are those *who have been saved* in the school. Some of these come from non-Christian homes and have neither co-operation nor encouragement. Contact must be maintained with them to strengthen the life that has begun. Here are some suggestions:

Call in the home and invite the new convert to Sunday school and church; invite his parents, too, and other members of the family.

Encourage other children from the vacation school to invite the convert and accompany him to Sunday school.

Have Sunday school teachers of his age group call and keep in touch with him.

Have a Vacation Bible School rally, social or picnic a month after vacation school to keep up the associations.

Write notes to the convert every now and then, encouraging him to read the Scriptures daily, pray and keep up Sunday school and church attendance.

Suggest Scriptures to be read. Begin with the Gospel of Mark, which is most interesting to children since it is full of action. Then follow with Matthew and read through the New Testament. Then go back to Genesis and read the entire Bible. Encourage the child to find some thought in each chapter and mark it in his Bible. Suggest also that he look for commandments from the Lord which apply to him and seek to obey them. Encourage him to memorize Scripture passages dealing with assurance of salvation, encouragements to Christian living, challenges to Christian service, helps in time of temptation, and comfort for times of discouragement and trial.

Suggest topics for prayer: his own problems and needs, those of his family and friends, the church and its pastor, missionaries, guidance in the study of the Word, the Holy Spirit's guidance in his

Young converts need your guidance.



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everyday life. Urge him to read the Bible and pray at a definite time each day.

Suggest the joys of giving a definite portion of his allowance to the Lord.

Conduct a class each week in Christian life and practice for converts.

It is usually not wise to stress church membership until you feel the parents are willing. However, instruct them in the privileges and duties of such membership.

Then there are the pupils *who rejected the call to salvation*.

Pray for these pupils daily, and interest others in praying for them.

Keep in contact with them through visitation and invitations to all meetings which might be of interest to them. Encourage saved boys and girls to take a vital interest in their salvation.

Remember their birthdays and other special days, as well as times of illness or sorrow, with greeting cards, phone calls and personal visits. Cause them to feel that they need your Savior.

There are the little ones *who have not yet come to an understanding* of their need of a Savior. Keep up your interest in them, and see that they are adequately dealt with as soon as conviction falls upon them.

And, last of all, there are the boys and girls *who already were saved*. Many of these face temptations in their school and social life. Some of them may be the only Christians in their classes at school and without Christian fellowship in their everyday associations. They need to be strengthened so that they may bear a constant and faithful witness to their fellows. They need guidance in order to grow in grace and in the knowledge of Christ. **END**

Change Lanes

by Margaret Anderson

GETTING no place with your church publicity? Maybe you need to try a different avenue of approach. I have found that much greater interest is aroused if I "picture type" my letters when announcing events.

Draw a pencil pattern and fill the design with the message of your letter. You may need to experiment a little before you get the exact message and typing in a given space.

My letters were mimeographed. But the same result can be secured by setting type in the given space. The following is a sample of such letters. Set your imagination to work and you will think of many more designs: a heart, an arrow, a football or a bell, to mention a few.

No thing is so glorious as a sunrise. It speaks of resurrection and

life! Don't forget to set your alarm clock so that you allow ample time to join the rest of the young people as they journey to the Rose Bowl for the annual Easter Sunrise

Service. We will meet at Van De Kamps for breakfast before going on to Sunday school, where we meet as a class at 9:45 every Sunday. You are ever so welcome! Come! Come!

IN THIS ISSUE . . . Be sure to read Wendell Loveless' reviews of records for your listening pleasure in the home and church.



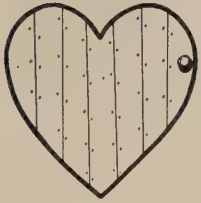
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A DECISION LESSON with Flannelgraph

by Sylvia Mattson



NO DAILY Vacation Bible School or children's classes in Summer Assembly is complete without at least one decision lesson. Since flannelgraph is an impressive and an un-

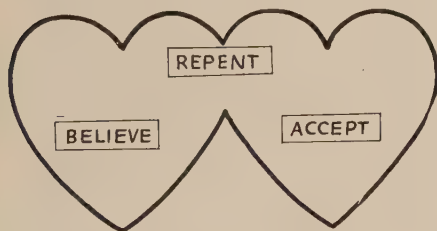
derstanding way to reveal Bible truths to boys and girls, the decision lesson can be presented effectively by this method.

The children are as apt to ask the question, "What must I do to be saved?" as was the crude jailor (Acts 16: 29, 30), the polished lawyer (Luke 10: 25) or the multitudes (Luke 3: 10).

Prepare a double heart from red flannel that will appear as the illustration when open. On the front side of the heart draw some lines to represent boards and some dots to appear as nail marks. Place a catch or knob on the right. Cut three pieces of white, rather heavy, paper. Letter the word "Repent" on one, "Believe" on another, and "Accept" on the third. Place a small piece of sandpaper or flannel on the reserve sides so they will stick to the flannel heart.

Start your lesson with the heart closed.

Explain to the class that each member must open his heart to the Lord and be willing for Him to dwell in it. (Open the heart.) Each person must, however, meet certain qualifications which the Lord has outlined in His Book.



1. He must *repent*. (Place the word "repent" in heart as in the illustration.)

"I tell you, Nay: but, except ye repent, ye shall all likewise perish." (Luke 13: 3)

"Repent ye therefore, and be converted, that your sins may be blotted out, when the times of refreshing shall come from the presence of the Lord." (Acts 3: 19)

Children's sins are different from the adult's sins. They are not deep-seated, but, nevertheless, they must be blotted out.

2. He must *believe*. (Place the word "believe" in heart.)

"Repent ye, and believe the Gospel." (Mark 1: 15)

Repent and belief go hand in hand. It is not enough to say "I believe" when the person has not repented.

Suppose I am told that I am on the wrong train. I could believe with my whole heart that I was on the right train. I could even turn my seat around and face the opposite direction. But until I started moving in the correct direction, I could never expect to arrive at my destination.

(Continued on page 83)

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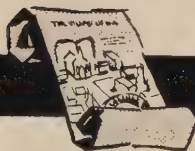


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RECORDS for Easter Listening

GOOD music is essential to the success of any church service. And at the Easter season, when many strangers attend church, it is particularly important.

But often churches are not able to deliver the best musical fare because of limited local talent. That's why more and more churches are using recordings by top-notch Christian artists in their Sunday and week-day services.

This listing of appropriate hymns and anthems will help you make your Easter programs more effective. Although it does not completely exhaust the number of usable recordings, since it includes only those submitted by the producers, it does bring together a variety of excellent selections.

Angels Roll the Rock Away (Malan)—78 RPM, 12" Vinylite. With *Come Ye Faithful, Raise the Strain* (Sullivan). Chime and vibraharp record for belfry and tower. Recorded on one side only to eliminate waver. Morrison Recording Laboratories.

Beneath the Cross of Jesus—78 RPM. With *He Keeps Me Singing*. Al Zahlous, violinist. Singspiration.

Blessed Redeemer—78 RPM. Frank Boggs; Paul Mickelson at the organ. Word Records.

Christ the Lord Is Risen Today (Worgan)—78 RPM, 12" Vinylite. With *I Know That My Redeemer Lives* (G. F. Handel). Chime and vibraharp. One side only. Morrison Recording Laboratories.

Christ the Lord Is Risen Today (Worgan)—78 RPM, 12" Vinylite. With *Welcome Happy Morning* (Calkin). Chime and vibraharp. One side only. Morrison Recording Laboratories.

The Day of Resurrection (Smart)—78 RPM, 12" Vinylite. With *Jesús Christ the Lord* (Teschner). Chime and vibraharp. One side only. Morrison Recording Laboratories.

Gethsemane—78 RPM. With *Singing*. F. Carlton Booth, tenor. Singspiration.

He Died for Me—78, 45 RPM. With *Take the World but Give Me Jesus*. Back to the Bible Chorus. Singspiration.

In the Garden—78, 45 RPM. With *Blessed Assurance*. G. Beverly Shea, bass-baritone. Singspiration.

Near the Cross—78 RPM. With *Saviour, Like a Shepherd Lead Us*. Helen McAlerney Barth, contralto. Singspiration.

No One Ever Cared for Me Like Jesus—78 RPM. With *My Saviour's Love*. Frank Boggs, bass; Paul Mickelson at the organ.

O Sacred Head, Now Wounded—78 RPM, 10" Vinylite. Melody Weavers. With *The Lord's Prayer*, sung by double male quartet. Unusual Records.

Oh, What He's Done for Me—78 RPM. Religious Hour Choir, piano accompaniment. Young people, children. Word Records.

The Old Rugged Cross—78, 45 RPM. With *I Heard the Voice of Jesus Say*. Al Smith, baritone. Singspiration.

The Old Rugged Cross—78, 45 RPM. With *Sometimes I Feel Like a Motherless Child*. Pruth McFarlin, tenor. Singspiration.

On the Cross of Calvary—78 RPM. With *I'm Redeemed*. Back to the Bible Quartet. Singspiration.

Shall I Crucify Him?—78 RPM. Religious Hour Choir, piano accompaniment. Word Records.

Shall I Crucify My Saviour?—78 RPM. With *I Am with You*. Back to the Bible Quartet. Singspiration.

Sing, Angels, Sing—78 RPM. Religious Hour Choir; piano accompaniment. Word Records.

Songs of Redemption—33-1/3 RPM, unbreakable. Concordia Seminary Lutheran Hour Chorus; (Continued on page 92)



"Christ before Pilate," painted by Michael de Munkacsy, suggests appropriate costumes.

Your Complete Easter Program

He Is Risen!

by Nelson Andrews

HERE'S an Easter program for your entire Sunday school. Your Juniors can handle the verse-speaking choir arrangement in Part IV; Junior High pupils (Intermediates) can form the singing choir. If one or two of the numbers seem too difficult, enlist the aid of your adult choir. The acting is slanted for young people and young adults.

If you do not wish to portray Christ, you can use the same script with the following variations:

1. Present the action scenes in pantomime, with the voices coming from off stage or over a microphone.

2. Use slides to depict the various scenes, having the voices come over a microphone.

3. Present the program as is without portraying Christ. Instead, have a voice representing Him come over a microphone.

Costumes, which can be kept simple, should suggest a biblical setting. Lighting, however, should be practiced over and over, since it is very important in this type of a program. Light has power to speak to the emotions, helping to create certain moods.

Use a spotlight if possible, varying the colors for the different scenes. White is said to be the symbol of light, truth, peace; black symbolizes gloom, death, night; red suggests murder, passion, shame. You can work out your own lighting, using more than one color on a scene. For example, Part I may be amber; Part II, black or dark blue; Part III, soft blue changing to black; Part IV, red, changing to black and to complete darkness; Part V, amber, changing to brilliant white; Part VI, soft blue.

If possible, change props for each scene in complete darkness. If this is impractical, your singing choir can form a human curtain across the front of the platform. It is seldom wise to use cloth curtains in the sanctuary or auditorium.

After the prelude, the program proceeds as follows:

Processional: "Holy, Holy, Holy."

Call to Worship:

Hear this, all ye people;

Give ear all ye inhabitants of the world.

Great is the Lord, and greatly to be praised

For his mercy endureth for ever.

Prayer: Pastor.

Part I—Hosanna to Jesus Our King

Choir: "The Palms"

Narrator: Jesus, name above every name . . .

Jesus, name that spelled promise to a captive people. Had they not waited long enough for the Messiah to take His throne and reign? Did not the Holy Scriptures prophesy of the coming of such a King?

And now the time was right. They would force Him. They would crown Him ruler of the people of Israel and Judah, and once again they would take their place among the nations of the world.

Why, even the boys and girls sang on this happy occasion. There was excitement in the air. People took off their outer garments and laid them in the pathway of Jesus as he rode by. They cut down palm branches and waved them and sang praises to their King as they marched Him into the city.

(Beginners either enter auditorium or go from their assigned seats to the platform. They wave palm branches and sing as they march.)

Beginners

Song: "Hosanna!" by Lena Seley Lawrence

Leader: One day as Jesus was on his way to church, boys and girls picked up palm branches and began to sing to Jesus. This is what they sang:

Song:

Hosanna! Hosanna!

Hosanna in the highest!

Praise the Lord.

(Tune: Praise Him, Praise Him.)

Leader: Once king David said:

Group: With my song will I praise God.

Song: "All the Children Praise Him" by Stella Daleburn

Organ: "Ride On, Ride On"

(Organ begins as Beginners leave platform and continues to play for a few moments to create the mood for the next scene.)

Part II—The Upper Room

(You can use Da Vinci's picture of the Last Supper as a model for the staging of this scene if you wish. It is not advisable, however, to use scenery if this program is presented in your sanctuary or auditorium. Rather, have the necessary props, including a long table and around the

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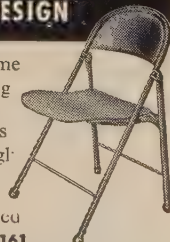
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table thirteen small cushioned hassocks.)
Choir: "Jesus, Thou Joy of Loving Hearts,"
verses 1, 2, 4, 5
(Disciples enter with Jesus and are seated around the table.)

Narrator: "Now before the feast of the passover, when Jesus knew that His hour was come that he should depart out of this world unto the Father, having loved his own which were in the world, he loved them unto the end." In celebration of the passover and in order to spend his few remaining hours with His beloved disciples, he went to the Upper Room. As they finished eating Jesus turned to His disciples and said:

Jesus: Verily, verily, I say unto you, that one of you shall betray me.

John: Lord, who is it?

Jesus: He it is, to whom I shall give a sop, when I have dipped it. (When he has dipped the sop, he gives it to Judas Iscariot. Judas takes the sop and looks at the Lord hesitantly.)

That thou doest, do quickly. (Judas goes out right exit.)

Now is the Son of man glorified, and God is glorified in him. Little children, yet a little while I am with you. Ye shall seek me; and as I said unto the Jews, Whither I go, ye cannot go.

Peter: Lord, whither goest thou?

Jesus: Whither I go thou canst not follow me now; but thou shalt follow me afterwards.

Peter: Lord, why cannot I follow thee now? I will lay down my life for thy sake.

Jesus: Wilt thou lay down thy life for my sake? Verily, verily, I say unto thee, The cock shall not crow, till thou hast denied me thrice.

Let not your heart be troubled: ye believe in God, believe also in me. In my Father's house are many mansions: if it were not so, I would have told you. I go to prepare a place for you. And if I go and prepare a place for you, I will come again, and receive you unto myself; that where I am, there ye may be also. And whither I go ye know, and the way ye know.

Thomas: Lord, we know not whither thou goest; and how can we know the way?

Jesus: I am the way, the truth, and the life: no man cometh unto the Father, but by me.

Henceforth I call you not servants; for the servant knoweth not what his lord doeth: but I have called you friends; for all things that I have heard of my Father I have made known unto you. Ye have not chosen me, but I have chosen you, and ordained you, that ye should go and bring forth fruit, and that your fruit should remain.

Men's Quartet: "Comfort, Comfort Ye My People"

Narrator: After they had sung a hymn they went out. (Jesus and disciples leave—lights out.)

Part III—The Garden

Soft organ music

Scene: Dim lighting. Well back on the platform is a rock, elevated if possible. As lights come on and music starts, Christ enters with disciples. The disciples stay near front. Lower lighting until it is just a dim spotlight on the figure of Jesus. Music should be played softly during entire scene.

Choir: "Go to Dark Gethsemane"

Jesus: My soul is exceeding sorrowful unto death: tarry ye here, and watch. (Jesus goes upstage and kneels at rock.)

Music (solo voice): "'Tis Midnight; and On Olive's Brow," verse 1

Jesus (leaves rock—comes downstage and speaks to Peter)

What, could ye not watch with me one hour? Watch and pray, that ye enter not into temptation: the spirit indeed is willing, but the flesh is weak.

(Jesus returns to rock)

Music (solo voice): "'Tis Midnight; and On Olive's Brow," verse 2

Jesus (prays, over microphone if possible):

O my Father, if it be possible, let this cup pass from me: nevertheless not as I will, but as thou wilt.

(Jesus comes down stage and looks at disciples—returns to rock and prays.)

O my Father, if this cup may not pass away from me, except I drink it, thy will be done.

Music (solo voice): "'Tis Midnight; and On Olive's Brow," verse 3

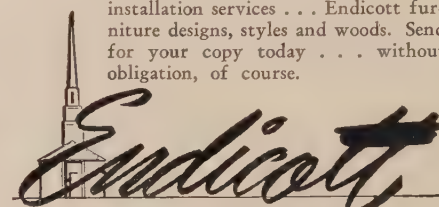
Jesus: O my Father, if this cup may not pass away from me, except I drink it, thy will be done.

Music (solo voice): "'Tis Midnight; and On



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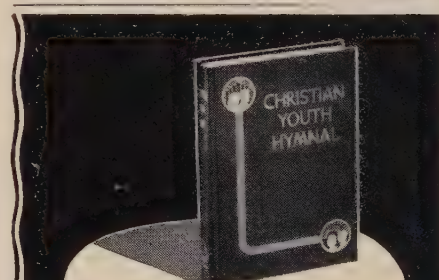
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Olive's Brow," verse 4

Jesus (comes again to his disciples and says):
Sleep on now, and take your rest: behold, the hour is at hand, and the Son of man is betrayed into the hands of sinners. Rise, let us be going: behold, he is at hand that doth betray me.

(Disciples rise and start to walk off stage with Jesus. As they leave, the lights go out.)
Duet: "They Led Him Away to be Crucified"

Part IV—Calvary's Hill

Scene: Have a few people kneeling well to the back of the platform, elevated if possible. They should be looking off to the left side of the platform, looking at the Christ hanging on the cross, although the audience will not actually see Christ or the crosses. From the left side of the platform should come a light or a silhouette of the crosses on the back wall. Among the kneeling people stand Mary, the Mother of Jesus, and the disciple John.

Narrator: After taking Jesus from the Garden, they led him to the hall of judgment where he was condemned to be crucified. From the judgment hall they led Him to the place which is called Calvary. "And all his acquaintance, and the women that followed him from Galilee, stood afar off, beholding this sight." Even in His greatest hour of trial and need, He was thinking of others. Hear Him as he speaks to the crowd:

Jesus: Father, forgive them; for they know not what they do.

Narrator: One of the malefactors hanging on the cross next to Jesus realized in Jesus there was no sin. He looked at Jesus and asked:

Malefactor: Jesus, Lord, remember me when thou comest into thy kingdom.

Jesus: Today shalt thou be with me in paradise.
Narrator: Then the Scripture says, "When Jesus therefore saw his mother, and the disciple standing by, whom he loved, he saith unto them . . ."

Jesus: Woman, behold thy son.

Son, behold thy mother.

Choir: "O Come and Mourn with Me Awhile," verses 1, 2, 5

Verse—Speaking Choir:

(As the choir speaks, the lights should gradually be dimmed until the stage is in complete darkness.)

Solo (dark): He was despised and rejected of men; an man of sorrows, and acquainted with grief:

Dark Voices: And we hid as it were our faces from him;

Solo (deep dark voice): He was despised,

Dark Voices: And we esteemed him not. Surely he hath borne our griefs, and carried our sorrows: yet we did esteem him stricken, smitten of God, and afflicted. But he was wounded for our transgressions, he was bruised for our iniquities: the chastisement of our peace was upon him; and with his stripes we are healed.

Chorus: All we like sheep have gone astray; we have turned every one to his own way; and the Lord hath laid on him the iniquity of us all.

Chorus: He was oppressed, and he was afflicted, yet he opened not his mouth: he is brought as a lamb to the slaughter, and as a sheep before her shearers is dumb, so he openeth not his mouth.

Light Voices: He was taken from prison and from judgment: and who shall declare his generation?

Dark Voices: For he was cut off from the land of the living.

Solo: For the transgression of my people was he stricken.

Chorus: And when they were come to the place, which is called Calvary, there they crucified him. And the ninth hour Jesus cried with a loud voice, saying,

Solo (deep, dark voice, with feeling): My God, my God, why hast thou forsaken me?

Dark Voices: And Jesus cried with a loud voice, and gave up the ghost.

(pause)

Choir or Solo: "O'er Calvary Sinks Low the Sun"

Part V—The Resurrection

Scene: The entrance of the tomb is seen to one side of the platform, made of paper or canvas. A young man dressed in white is seated at the opening. Light is up gradually until very bright. It should not be too bright until after Mary Magdalene speaks.

(Three women, Mary, Mary Magdalene and Salome, come up the center aisle. They are carrying spices, and talking among themselves. As they near the platform Mary Magdalene speaks.

(Continued on page 79)

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Dedication Service for DVBS Workers

by Eunice Fischer,
Consultant, Scripture Press

ALTHOUGH most churches have a Daily Vacation Bible School, the burden of the work generally falls on just a few workers. Church members as a whole know little about what's going on and fail to support the ministry in prayer. If the pastor talks up the school as a home missionary project and schedules a simple ten-minute dedication service in the Sunday morning church service the day before school opens, this disinterest will vanish.

Below is a simple dedication service which you may use or adapt.

Pastor: Tomorrow morning our church and Sunday School sponsors one of the most fruitful home missionary projects known to the local church—the Daily Vacation Bible School. Will all those who are serving in our Vacation Bible School as teachers, officers or assistants please come forward, bringing their Bibles.

Pastor: (To director.) As director of our school, _____, you have been appointed to serve in a very responsible position. Also, you who are departmental leaders and workers have an important work to perform. You are not standing alone in this work, for we as a church promise to uphold and support you in this ministry. Will you, our Vacation Bible School workers, please take your Bible in your left hand and place your right hand upon it.

Pastor: You hold in your hands the Bible, the textbook of our summer Bible school. God has promised that this Word will not return unto Him void, and only eternity will reveal the results of its teaching in the lives of the pupils you will reach during the next two weeks. We ask you, do you promise, God helping you, to be regular and prompt in attendance, thorough in preparation, loyal in cooperation and prayerful in attitude as you begin your work tomorrow morning? If so, answer "we do."

Staff: We do.

Pastor: (To congregation.) Our teachers and officers stand before us today, having already spent many hours in preparation. They will give many more hours to the work before our school is over. They need our prayer support. Let us all stand and pledge our support to these our workers who stand before us, holding the Textbook of our school.

Pastor: Do you, as parents, members and friends of this church and Sunday school pledge your support to this home missionary project in three distinct ways? Do you promise, with God's help, to remember this ministry daily in prayer, to invite unreached children to attend the school and to attend the closing demonstration program if at all possible?

Audience: We do.

Pastor: If we all do our part, we may be sure that God will do "exceeding abundantly above all that we ask or think." Let us now turn to the Lord and beseech His divine blessing upon our combined efforts. (Prayer.)

END

HE IS RISEN

(Continued from page 77)

Mary Magdalene: Who shall roll us away the stone from the door of the sepulchre?

Young Man: Why seek ye the living among the dead? He is not here, but is risen: remember how he spake unto you when he was yet in Galilee, saying, The Son of man must be delivered into the hands of sinful men, and be crucified, and the third day rise again. Go quickly and tell his disciples that he is risen from the dead. (They leave.)

Choir: "Christ the Lord Is Risen Today"

Primary Department

Sing: "Jesus Is Alive!" by Lois LeBar

Recitation (by three children):

Easter Day—glad Easter Day!

Winter's snows have gone away;
Birds and flowers awake and sing
To the risen Lord and King.

Easter Day—glad Easter Day!

Christ is ris'n, the angels say;
Children, too, in joyful throng,
Praise the risen Lord in song.

Easter Day—glad Easter Day!

Hope and joy abound today;
Sing, O Christian people, sing
Of your ris'n Redeemer King.—Joel Blomquist

Sing: "Easter Day" by Herbert G. Troney

A Litany (the Primaries should compose their own):

All in Unison: Rejoice with us today,

Christ the Lord is risen

Praise Him with heart and voice.

One Child (preferably an older child): For trees

and flowers that tell us Jesus is alive . . .

All in Unison: Father in Heaven we thank Thee

One Child: For Jesus Who saves from sin . . .

All in Unison: Father in Heaven we thank Thee.

One Child: For the Bible that tells us how to

live . . .

All in Unison: Father in Heaven we thank Thee.

One Child: For our homes and parents . . .

All in Unison: Father in Heaven we thank Thee.

One Child: For our churches and Sunday schools

where we learn more about Jesus . . .

All in Unison: Father in Heaven we thank Thee.

One Child: For our voices to sing thy praises . . .

All in Unison: Father in Heaven, we thank Thee.

Song: "Go Tell He Is Risen"

Part VI—Christ Lives Today Through Us

Choir: "Majestic Sweetness Sits Enthroned"

Narrator: Jesus said, "I am the Light of the world."

(The following can be told as a story, but it will be more effective if dramatized.)

Dramatization: What if They Had Quit? by C. K. Ober

Setting: Hillside by the shore of Galilee

Characters: Peter, Paul, Matthew, Andrew, John

Lighting: Dusk

(Have the men sprawled around the ground well to the front of the stage or platform. Some may be seated on hassocks covered with paper to look like rocks.)

Voice (from offstage, preferably over a microphone):

Years ago I dreamed a dream, and in my dream five men—Peter, Matthew, Andrew, John and Paul—were seated by a hillside, looking out over the Sea of Galilee. It was twenty years after the Day of Pentecost, and they had met by appointment to talk over a crisis in the lives and programs of three of their number.

The work was going hard with them. Paul had suffered the loss of all things. Peter had left all to follow Christ, and was finding it hard to support his family. Matthew had just had a flattering offer at a large salary and an interest in the business to return to his old place in the customs house.

Peter, as usual, opened the discussion.

Peter: My wife's mother has opened a boarding-house in Capernaum. It will cost us almost nothing to live with her while we are getting started again, and I have a chance to buy back my interest in the fishing business. I can make a good living and a little more by fishing five days in the week, and I will have all my Sundays for evangelistic work in the cities around the lake. I am getting along in years and am afraid I can't stand the pace at which I have been working. And then, too, I need the money.

Paul: Aquila and Priscilla have been greatly prospered in the tent-making business in Ephesus. They've offered me a position at a good salary to open a branch business in Philippi,

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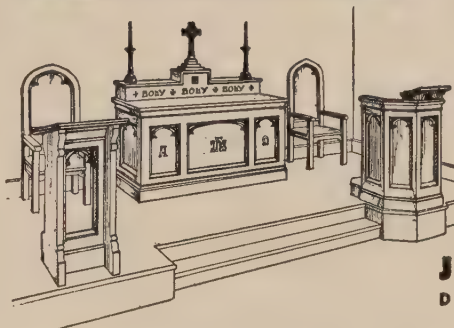
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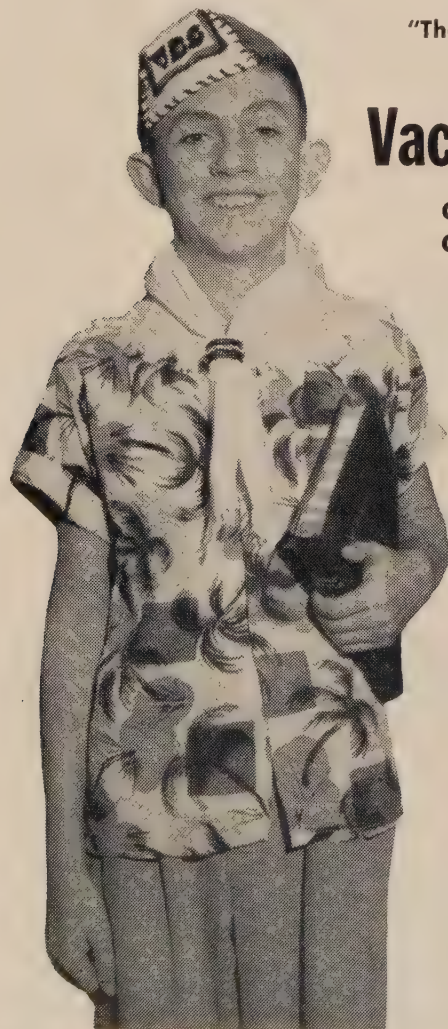
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and from there to work out and establish and supervise the business of the principal cities in Macedonia. I can do this work. It will not be any harder for me than the care of all the churches. I will have all my Sundays for Christian work, and can lay by a little something for a rainy day which I can see is coming.

Matthew: My story of the life of Christ is having a large sale and is bringing me in enough to pay my expenses. But my business experience tells me that I ought to have a larger margin. Persecution may come and sales would fall off. I have a chance now to take my old position, and I know that I can make enough out of it not only to support myself and family, but to take care of you if you should get into trouble. And then, too, I will have more leisure for writing and can probably help the cause more in this way than by traveling about the country.

(They pause, as if trying to think of something to say.)

Andrew: Peter, do you remember the day when you thought that you had lost your wife's mother? Do you see that sand beach over there? That is the very spot where we beached our boat after the miraculous haul of fish and where we quit the fishing business and where the Master said, "Fear not; from henceforth thou shalt catch men."

How long a time is 'henceforth'? Do you see that hillside over there? That is where the Master fed the five thousand. I can see the very spot where that lad stood when I asked him to give up his lunch for the Lord to multiply. Don't you remember the look of compassion and longing on the Master's face when He looked out over the multitude and asked us to pray that laborers might be thrust forth in His harvest? If we are going to continue to pray that other men may rise up, leave all and follow Him, can we do less?

(There is another pause; each man in deep thought.)

Paul (with feeling): Men, I don't think we need to talk about this any more; let us pray.

(All bow their heads in prayer.)

Voice: And as they prayed, the things of time and sense receded. A light breeze rustled in the near-by tree-top, reminding them of that "rushing mighty wind" on the day of Pentecost and of the marvelous power with which Peter had preached the Gospel on that day. They seemed, also, to see the Master himself standing on the shore just a few rods away and to hear Him saying to them again, "Launch out into the deep and let down your nets for a draught," and "Fear not, from henceforth thou shalt catch men."

As they finished praying the evening caravan for Tyre was just swinging into sight.

Paul: Good-by. I must catch the next boat for Ephesus, and I will get Aquila to put up the money for a campaign in that old city that will shake the whole of Asia. (Exit)

Peter: Good-by. Andrew and I will say good-by to the folks and join the midnight caravan for Babylon. We may go East as far as the land of Sinim. (Exit Peter and Andrew)

Matthew: Good-by, John. There are some publicans down in Jerusalem who were going in with me on this tax-gathering proposition. But I will get them to join me in financing a five-year campaign in Egypt and up the Nile as far as Ethiopia. I have heard from the Ethiopian treasurer that practically the whole country is open to us. He believes that all Ethiopia will soon stretch out its hands to God. (Exit)

(John is silent for a moment as he thinks of what has just happened. Lights grow dimmer.)

John (speaks slowly): Lord, do not charge this thing against them. I have felt that way myself at times, as Thou knowest; and I would have left this work, but for the fact that Thou didst prevent and strengthen me. They, too, are ready to live and to die for Thee, as I am.

I thank Thee for Andrew, for his deep life and steady faith. If it please Thee, let him stay and work with Peter, and then the one who can chase a thousand shall put ten thousand to flight.

And now, Lord, let us see Thee ever before us, ever to hear Thy voice and walk and work with Thee. Then we will not fear what men can do unto us. (Exit, as Voice starts talking)

Voice: A sudden storm broke over the lake and I awoke. And as I thought upon the dream I heard the voice of a modern John calling to

(Continued on page 83)



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NOW YOU CAN ENJOY

Daytime Projection

by Adolph Wertheimer

Radiant Manufacturing Corp.

MORE and more educators—both secular and religious—are coming to recognize the importance of visual materials in the learning process. To meet this growing demand, manufacturers of audio-visual tools have been forced to design new and better films, projectors, screens and recording equipment.

Added to this increasing awareness of the need for more and better equipment are the problems introduced by modern architecture. New school construction, with its emphasis on glass brick and large expanses of window areas, and up-to-date churches with their airy, well-ventilated rooms challenge users and manufacturers of visual aids to design their equipment accordingly.

Basic to any consideration of this audio-visual instruction problem is the fact that most learning—and the best learning—takes place in the classroom. The close relationship between teacher and pupil, making possible close supervision and personal guidance, up to now has not harmonized with demands of audio-visual instruction. Adequate room-darkening equipment is expensive; hence, directors of audio-visual education often do not properly utilize the equipment and films on hand. Too, the financial barrier may keep schools and churches from buying additional equipment which they could put to very good use if they had proper rooms for projection.

This barrier to more widespread utilization of audio-visual equipment has been discussed over and over again. Partial solutions, such as clumsy and ineffective shadow boxes, were attempted and discarded.

The answer lay in designing and perfecting some means of permitting the ordinary, average room—whether in new or old churches and schools—to be used as a projection room without excessive remodeling or expense.

The answer could only be provided by the surface on which the picture is seen—the projection screen. For several years, therefore, extensive research was carried on into the nature of reflective surfaces, into the nature of light itself.

Now we can report that a revolution in the utilization of audio-visual materials is at hand. We are on the threshold of a new era in audio-visual education.

A new screen has been manufactured which makes possible the showing of films, slides and filmstrips in normally lighted, well-ventilated classrooms. Its chemically treated, silver surface gives a total viewing angle of 90°–45° on each side of the projection axis. Its image is clear and sharp in normally lighted rooms.

This "Classroom" Screen is not intended as a replacement or substitute for glass-beaded screens. In rooms where darkening facilities exist and are not an inconvenience, the conventional screen is still recommended for best results. (Continued on page 83)

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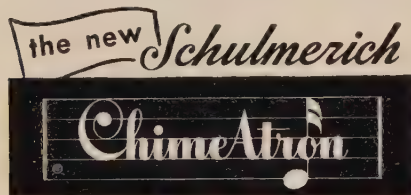
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His Last Sandal Prints

by Erma A. Thomas

EASTER should have even more significance than does Christmas for both child and adult. But many churches give it second place.

In our Sunday school and Bible club, we stress just as careful and elaborate preparation for Easter as for the Yuletide season. Using as a guide the Thompson Chain Reference Bible Chart on page 265, we make a 36 x 48 chart on flannel—large enough to be seen by a good-sized audience. The last days of Jesus—the Last Supper, the Garden of Gethsemane, House of Caiaphas, Herod's Palace, Pilate's Judgment Hall and Calvary—are depicted, as well as the Temple area and the wall of Jerusalem. On narrow strips of flannel, we place miniature footprints, sandal-shaped, to show the route our Lord trod those last days in Jerusalem before the Crucifixion.

As we tell the story of each scene, we first lay on the strips of sandal prints, from the east wall to the house of the Last Supper, for example. On our regular flannel board which stands beside the chart, we show the individual scenes with flannel-graph figures, made large enough for church and auditorium use. As each event is described, the route is clearly depicted by the sandal prints and the comparable scene is shown in detail. Thus, both the smallest child and the oldest adult get a clear, over-all picture of the matchless Easter story.

We prefer to use our teen-agers in the program, as very little rehearsal is necessary and participation aids their growth. One places the sandal print strips on the chart; others give the story and handle the figures for the flannel board. The sandal print strips are numbered on the back for

easy identification, as the routes are of varying lengths. This numbering encourages poise in the teen-agers, for since they know exactly what to do, there is less tendency toward stage fright.

Those with musical talent are drafted for instrumental numbers, vocal solos and duets. We use such familiar strains as *The Old Rugged Cross*, *At Calvary*, *Were You There When They crucified My Lord?* and the triumphant *He Lives*.

Each year we thrill anew at the blessed truth and trust that our program will make many wish to let the Lord of Easter come to reign in their lives.

END



Scripture records His last days on earth.

Christ, Our Redeemer

by Dorothy B. MacMullen

THIS program is admirably suited to the church or Sunday school whose staging facilities and costuming are limited. Place a reader at both sides of the platform, making sure that those you select are well trained and can read Scripture with meaning.

A baritone and soprano may alternate for the hymns, or you may wish to use your choir. The organ furnishes a continual background for the entire program.

The slides suggested may be secured at any visual aids center or from producers that advertise in *CHRISTIAN LIFE*. You may wish to use paintings or tableaux instead of the slides. If so, focus attention on the scene by means of a spotlight.

Prelude: Organ and Piano—Medley of Easter hymns

Invocation: Pastor (Dim lights at close of prayer)

Organ (Background music, soft, play half-way through before reader starts): Jesus, Lover of My Soul

I Reader: Psalm 16

Organ: Lead Kindly Light

II Reader: Psalm 88: 1, 12, 14

Chimes: Only Trust Him

Organ: 'Tis Midnight, and on Olive's Brow

I Reader: Luke 22: 39-44

Slide: Christ in Prayer

Solo (sung while tableau is visible): 'Tis

Midnight, and on Olive's Brow

Organ: What Will You Do with Jesus?

I Reader: Matthew 27: 1, 2, 11, 12, 13, 14

Slide: Christ before Pilate

Solo: What Will You Do with Jesus?

II Reader: Matthew 27: 22-26

Organ: The Old Rugged Cross

I Reader: Isaiah 53: 3, 8, 9, 10, 11, 12

II Reader: Mark 15: 16-28

Solo: When I Survey the Wondrous Cross

Slide: Woman at the Cross

Duet: Rock of Ages

I Reader: Matthew 27: 57-60

Chimes: Low in the Grave He Lay

I Reader: Matthew 28: 1-9

Solo: I Know That My Redeemer Liveth

II Reader: Mark 16: 14-20

Solo: I Gave My Life for Thee

Slide: Christ in Supplication

Invitation

END

HE IS RISEN

(Continued from page 80)

me out of his rich experience:

"Go labor on, spend and be spent,

Thy joy to do the Father's will;

It is the way the Master went.

Should not the servant tread it still?

"Go labor on, 'tis not for naught;

The earthly loss is heavenly gain;

Men heed Thee, love Thee, praise Thee not,

The Master praises. What are men?

"Go labor on while yet 'tis day;

The world's dark night is hastening on.

Speed, speed Thy work, cast sloth away.

It is not thus that souls are won."

Narrator: Jesus said, "Ye are the light of the world."

Congregation sings: "Lead On, O King Eternal"

Benediction END

Source List for Songs

Singing Stories by Lena Seley Lawrence: "Hosanna!"

Beginners Sing: "All the Children Praise Him"

Comfort Ye: "Comfort, Comfort Ye My People"

Rodeheaver's Solos and Duets No. 1: "They Led Him Away to Be Crucified"

Thou Art the Christ: "O'er Calvary Sinks Low the Sun"

Primaries Sing: "Jesus Is Alive!", "Go Tell He Is Risen" and "Easter Day"

DAYTIME PROTECTION

(Continued from page 81)

But in rooms where darkening equipment is inconvenient or impossible, and with audiences of from thirty-five to fifty persons, the "Classroom" Screen makes projection convenient and possible.

Its advantages do not end there, however. For with daytime projection, the teacher can easily lead unruly pupils into a learning situation. The distracting influence of a darkened room is eliminated, since pupils are able to study in familiar surroundings. And the pupils will not be annoyed by the poor ventilation that often results when windows are covered to darken the room.

All in all, the "Classroom" Screen will prove a boon to Sunday school, private and public school teachers who heretofore have been kept from using audio-visual because they lacked projection rooms. The time has arrived when impossible rooms can be turned into projections rooms—when, as and where the teachers require! END

DECISION LESSON

(Continued from page 73)

God tells us we must turn from our wicked ways and start moving in the opposite direction in order to find our way to Heaven.

3. He must *accept* Christ as his Savior. (Place the word "accept" in heart.)

"But as many as received him, to them gave he power to become the sons of God, even to them that believe on his name." (John 1: 12)

"For whosoever shall call upon the name of the Lord shall be saved." (Romans 10: 13)

The boy or girl may be a good obedient child, he may believe God exists, but he must, nevertheless, accept Christ as his Savior in order to go to Heaven. He must completely open his heart and be willing for Christ to dwell in every corner.

The chorus "Come into My Heart, Lord Jesus" can be used for the giving of the invitation. END

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PROJECTED VISUALS for Easter Programs

LOOKING for ways to make Sunday school classes and church services more effective and worshipful during the Easter season? Then don't overlook the many excellent motion pictures, slides and filmstrips listed below. Properly previewed and used by Sunday school teachers and church program committees, they can give your Easter observances new meaning.

Although this listing does not completely exhaust all available material (CHRISTIAN LIFE included only titles submitted by producers and distributors), it is comprehensive enough to offer a selection for any situation.

Besides at the dealers named, you'll be able to secure much of this material from denominational publishing houses and independent visual aids dealers. You can either rent or buy any motion picture listed; remember that rental prices are slightly higher during the Easter season. But plan to buy filmstrips and slides. Not only do most agencies make no provision for their rental, but also you'll be money ahead since their purchase price is low.

Space doesn't permit mention of the many inspirational films which are very usable during this season. You can secure their titles from any visual aids dealer.

16mm Motion Pictures

Barabbas the Robber—Black and white, 38 min. Produced by J. Arthur Rank. (Distributed by Christian Youth Cinema, Church-Craft, Church School Pictures, United World Films, Religious Film Association.) Portrays events in Jesus' life from Palm Sunday to the Cross as seen through the story of Barabbas. Junior High up.

Easter Carols—Sound, black and white, 10 min. (Distributed by Church School Pictures, United World Films.) Includes *Welcome Happy Mornings; Jesus Christ Is Risen; Come Ye Faithful, Raise the Strain*. Sung by the Castle Choir. All ages.

The Easter Season—Sound, color or black and white, 1 reel. Produced and distributed by Coronet Films. A secular educational film which explores the cultural background of Easter, comparing the origin of our customs with those of other lands and times. Primary, Intermediate.

The First Easter—Sound, black and white, 35 min. (Distributed by Christian Youth Cinema, Church School Pictures, Religious Film Association.) A portrayal of the Easter narrative as recorded in the Gospels. The presence of the risen Christ is suggested without being shown. Young People, Adult.

Journey into Faith—Sound, black and white, 34 min. Produced by Cathedral Films. (Distributed by Cathedral Films, Christian Youth Cinema, Church-Craft, Church School Pictures.) Gives a fictional concept of what the Resurrection meant to the followers of Jesus. Includes study guide. Intermediate, Adult.

The Last Supper—Sound, color, 20 min. Produced by Living Word Films. (Distributed by Church School Pictures, Living Word Films.) A presentation of the Last Supper as related in the Gospels.

Life of Christ (trilogy)—Black and white or color. Produced and distributed by Admiral Pictures. The Lord's Baptism, 13 min.; The Lord's Temptation, 13 min.; The Lord's Supper, 18 min. The last film portrays events in the upper room just before Jesus and the disciples go out to the Garden of Gethsemane. Available singly.

The Pilgrimage Play: The Life of Jesus Christ—Sound, color, 90 min. Produced by Concordia Publishing House. (Distributed by Christian Youth Cinema, Concordia Films,

Preferred Pictures.) Portrayal of Christ proclaiming the Gospel, performing miracles, suffering and dying for the salvation of mankind. **The Raising of Lazarus**—Sound, black and white, 13 min. Produced by Church-Craft. (Distributed by Christian Youth Cinema, Church-Craft, Church School Pictures, Religious Film Association.) Emphasizes the certain hope of Christians in the words of Jesus: "I am the resurrection and the life."

The Resurrection: First Easter—Sound, black and white, 30 min. Produced by J. Arthur Rank. (Distributed by United World Films.) From

Coming Next Month . . .

"Tools for Better Teaching." In answer to your requests, this special CHRISTIAN LIFE feature will appear each quarter. In May you'll get help on planning for camps and conferences, brought you by such authorities as Al Smith and Bob Munger.

Easter Eve to the Ascension. Jesus heard but not seen. Intermediates up.

The Road Back—Sound, black and white, 30 min. Produced by Family Films. (Distributed by Christian Youth Cinema, Family Films.) A film on modern living problems set in the Easter season.

2 x 2 Slides

Betrayal and Judgment—14 color slides, guide. Produced and distributed by the Society for Visual Education. From the James Tissot paintings at the Brooklyn Museum of Art.

Calvary—14 color slides, guide. Produced and distributed by the Society for Visual Education. From the James Tissot paintings.

Christ Is Risen—27 color slides, program guide. Produced by Church-Craft. (Distributed by Christian Youth Cinema, Church-Craft, Church School Pictures.) Pictures the Easter story by means of ceramic figurine scenes.

Christ's Resurrection and First Appearance—16 color slides, program guide. Produced by Church-Craft. (Distributed by Christian Youth Cinema, Church-Craft, Church School Pictures, Religious Film Association.) An abridged Easter set, picturing events occurring around Christ's Resurrection.

Easter Customs in Many Lands—10 color slides. Produced and distributed by the Society for Visual Education. Re-emphasizes the fact that the story of Christ encircles the globe. Junior, Junior High.

Easter Hymnslides—Black and white, words only, 2 or 3 verses per slide. (Distributed by Church School Pictures.) All *Hail the Power; Awake, My Heart; Christ the Lord Is Risen Today; Crown Him with Many Crowns; Jesus, Thy Boundless Love; Oh, for a Thousand Tongues; Ten Thousand Times Ten Thousand*.

Easter in the Holy Land—30 color slides, program guide. Produced by Church-Craft. (Distributed by Church-Craft, Church School Pictures.) Draws on sites and scenes sacred to the Passion and Resurrection of our Lord for a worship presentation.

The Easter Story—38 color slides with program guide. Produced by Church-Craft. (Distributed by Christian Youth Cinema, Church-Craft, Church School Pictures.) A half-hour worship program combining Easter hymns and slides.

The Easter Story—17 color slides. Produced and distributed by Visserslides. From the Triumphal Entry to the Ascension.

The Emmaus Disciples—8 color slides, program guide. Produced by Church-Craft. (Distributed by Christian Youth Cinema, Church-Craft, Church School Pictures, Religious Film Association.) The acceptance of the invitation, "Abide with us . . . for it is toward evening."

Footsteps of the Risen Christ—45 color slides, manual. Produced and distributed by Gospel Slide & Film Service. Events from the Crucifixion to the Second Coming, including 7 hymns.

From Palm Sunday to Holy Wednesday—14 color (Continued on page 90)

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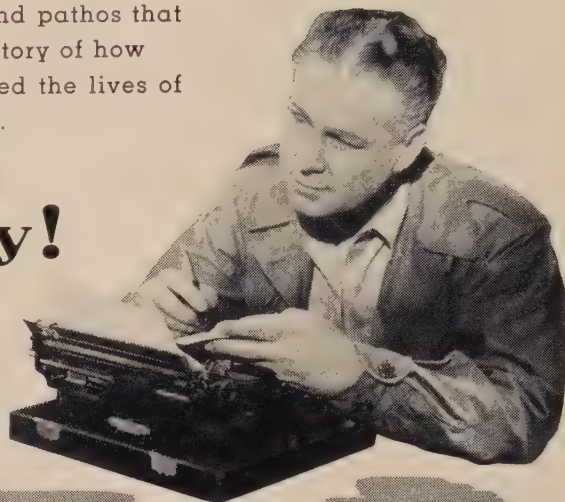
by Bob Pierce

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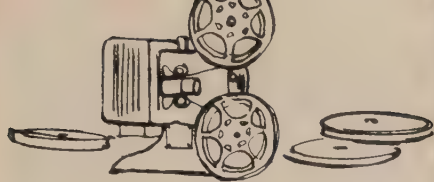
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FILMS

GROVENOR RUST,
editor



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Non-Church Films Valuable Also

CORONET Instructional Films of Chicago has been paying quite a bit of attention to the aspect of education concerned with qualities of character found inside boys and girls. Many of us call these *spiritual qualities*.

Coronet has been releasing some of these films from time to time. One entitled *Developing Your Character* is a ten-minute, black-and-white or color film designed to be used at the high school level. It uses typical situations to work up to such questions as, "What is character?", "How do we develop good character?" and so on. Things that influence character, as well as differences in personality as related to character, are posed for discussion. The film is not a final informative agent but rather a tool in the hands of a teacher or discussion leader to motivate an intelligent discussion on the subject. Though it was not produced as a religious film, it has a good place in the youth training program of the church.

The photographic quality of the film and the sound are good, but they are utilitarian in nature since they are designed to perform a teaching job rather than to entertain. Along with several others of similar subject coverage, this one can be obtained from almost any of the better educational libraries country-wide.

■ One of the more recent film sermons produced by J. Arthur Rank bears the title *Belshazzar's Feast*. This eighteen-minute, black-and-white film brings Reverend C. M. Chevasse, an English clergyman of excellent reputation, on a visit to a local congregation. His sermon, based on Daniel five, is presented in a highly interesting manner. The picture technique, very similar to that of *Fire Upon the Earth*, introduces still pictures to depict the message brought by Mr. Chevasse.

The theme is, "weighed and found wanting." Such phrases as "It is not how bad we are but what we *ought* to be that is the measuring standard" and "... in the balancing of our worth, Christ will cast His cross in the pan with our assets, that we might measure up to God's standard" reinforce an earlier statement that the worth of man before God was set by Him, "utterly precluding mere respectability as giving value for an entrance to heaven." As well, will "no amount of candle burning or prayers for the dead give value to a man before God if he fails to turn to the Lamb of God who taketh away the sin of the world."

An over-all evaluation of this film places it as another of the more interesting film sermons. Its message is timely and effectively presented. There is a little English accent in Reverend Chavasse's speech, but it is not at all disturbing or hard to listen to. His attire in the vestments of a more formal ritual will influence the message little unless such attire is a major issue in a community. The film has a good gospel

tone and is sincere in its intent. Release is through United World Film depositors in major cities and in some local libraries.

■ *The Barrier* is the title of another of the new Family Films releases for this year. In its thirty-minute story on black-and-white film, it engages its audience in a rather lively dramatic portrayal of an example of unchristian behavior toward other people.

The film gets its title from a road block at the end of a street in a suburban community. This barricade becomes a symbol of unfriendliness and malice in the story of how a usually friendly and helpful neighborhood leader becomes bitter and antagonistic toward the builders and inhabitants of a large housing development. A near-tragedy, involving a plasterer's lime slaking box, his son as victim and one of the boys living in the new development, serves as the first jolt to this leader's zealous "protect the neighborhood" program. The story reaches its high point when the plans of his married daughter for their first home become known to him. He finally sees the error of his unchristian position and removes the barrier he has erected.

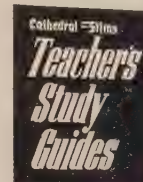
The film is well done and will be of considerable worth as a lesson in Christian neighborliness. One of its chief values will be to help those who see it realize how they appear to others when they become agitated over matters of a largely selfish nature. It is a teaching type of film, most useful in a topical studies series. It presents a common human behavior pattern, hinting at the right way but allowing the main lesson to come out of a discussion from the audience. Its message, of course, lies in the area of social problems. Rental can be arranged from many denominational and other film renters.

■ An eighteen-minute, black-and-white film on Palestine has been released by Cathedral Films. Its title, *The New Pioneers*, introduces you to its story of the growth and development of the sunny, but largely unimproved, land of Christian origins.

This film tells its story through the eyes and ears of a news camera man who was assigned to do a story on Israel. Its point of view is almost entirely secular, and therefore it somewhat limits the scope of use to young people's meetings, men's brotherhood gatherings and other similar groups. Being

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a report type of documentary film, it is intent on providing a thrilling story of an old nation which has suddenly broken forth into a land of promise and progress.

Its best presented idea is that of the change of attitude by many Jewish people regarding the land of their fathers. Something of the modern, impatient tempo of the new Jewish nationalism is felt as one sees the vibrant activity in all places where the modern Israelite has put his head and hand to the centuries-dormant Fig Tree of Christ's prophecy for the latter days.

Having been made by a major studio (Cathedral now owns 16mm rights and is distributing it because of its prophetic value), it is almost entirely interested in the materialistic aspect of the Israeli activities. The scriptural significance of these things is scarcely touched. Therefore, do not expect to get a film on fulfilled prophecy *per se* if you elect to show it. It is of excellent workmanship technically and has fine possibilities if used intelligently. Rental sources are the same as for any of the other Cathedral films.

■ For some time now C. O. Baptista Films has been going through their films which were produced during and immediately after the last big war, putting new sound to many of them. They had reasonably good pictorial content, but extreme difficulties with recording equipment during the war resulted in poor sound tracks. It is satisfying to be able to report that *The Man Who Forgot God* leaves a much better impression than it used to because of its general overhaul. Also, some of the badly needed gospel lessons in animated cartoon form are much better with new sound treatment. We are always glad to see efforts to improve the technical quality of Christian film producers.

■ United World Films, American distributors of J. Arthur Rank's religious films, recently has been providing filmstrips to accompany many of the motion pictures. We have previewed eight of them and found them quite acceptable. Three of them dealt with parables and the other five are for use with the life of Paul.

The parables treated are *The Story of the Rich Young Ruler*, *The Unforgiving Debtor* and *The Good Samaritan*. The last named was photographed on the road to Jericho mentioned in the Scripture record of the story, thus giving it a stronger measure of reality and a greater interest pull. All three of them, which are good photographically, are on black-and-white film and average about fifteen frames. A manual accompanies each one. The five covering the life of Paul were taken from the motion picture series and are therefore of the same quality (see a previous review of this series in *CHRISTIAN LIFE*). The five titles are *On the Road to Damascus*, *St. Paul at Philippi*, *St. Paul at Rome*, *Faith Triumphant*, *St. Paul Before Nero* (Crown of Righteousness).

■ Problems of family and home life assailing Christian homes have given much concern to thinking Christian leaders in all denominations. Lectures, sermons, printed materials and even motion pictures have been used with varying results. It seems that too much reliance upon a medium to



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- C-8 Jesus Entry Into Jerusalem
- C-9 The Emmaus Disciples
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- C-17 The Wedding At Cana
- C-18 The Man Sick Of Palsy
- C-19 Mary Anoints Jesus
- C-20 The First Easter
- C-21 The Ascension Of Jesus
- C-22 Peter Delivered From Prison (1)

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- CO-8 Solomon, King Of Israel
- CO-9 Naaman And The Little Maid
- CO-10 Three Men In The Fiery Furnace
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- CO-12 King Hezekiah
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see page 7

provide a ready-made authoritative answer to these problems has been one of the reasons why no greater results have been noted.

The National Council of Churches of Christ has come up with an attempt to get better interest in a real training program designed to educate adults in a way of meeting modern life on a sound basis. This effort has substance in a series of sound-slidefilms called the *Family Life Audio-Visual Series*. There are four strips and accompanying records, either 78 RPM or long-playing 33 1/3 RPM. Each slidefilm has a well-organized manual completely setting forth the mechanics of utilizing its message. None of them give a final answer to the various problems taken up, but they do serve as a spark plug for discussion of the problems. Number one in the series is called *No Easy Answer*. It is divided into three parts, covering three problems commonly found troublesome in average Christian homes. Its 106 frames deal with a playmate problem, a dating problem and the ever-present one of Christian marrying non-Christian.

Built Upon the Rock is next in the series. It carries a theme of modern living tensions

in eighty frames. Also in three parts, it deals with military service, television and courtship.

The third in the series is entitled *For the Record*. Its eighty-three frames move along easily to present the fact that the responsibility for rearing Christian children lies with the parents.

A *Harvest from the Holidays* uses its seventy-four frames to foster the idea of using special occasions in family life to enrich Christian values to all in the home.

In all of these four units, the Christian way is presented as the normal, accepted way. Family life is presented as a robust, good thing that is at its best when God is the real head of every household. We feel these discussion-inspiring units in this series will do much to get folks thinking, talking and acting on the subjects presented. They are well done and sufficiently spiritually centered to enable a wide use of the material. Most any group of Christians can use them, laying emphasis points where most needed. Information on them can be had from denominational audio-visual bureaus or from the National Council Offices.

END

PROJECTED VISUALS

(Continued from page 85)

slides, guide. Produced and distributed by the Society for Visual Education. From the James Tissot paintings.

The Holy Land Today—2 color sets. Produced and distributed by the Society for Visual Education. Color photographs of Jerusalem and Palestine. Jerusalem, Holy City—14 slides; The Locale of Holy Week—20 slides. Junior-Adult.

Jesus Appears to the Eleven—7 color slides, program guide. Produced by Church-Craft. (Distributed by Church-Craft, Church School Pictures, Religious Film Association.) The story of Christ's appearance after the Resurrection.

Jesus Christ Is Risen Today—9 color slides, words and pictures. (Distributed by Church-School Pictures.)

The Last Days—15 color slides, program guide. Produced by the Society for Visual Education. (Distributed by Church-Craft, Church School Pictures, S.V.E., Religious Film Association.) The Easter story told through the paintings of Elsie Anna Wood, completed in the Holy Land. Junior-Adult.

The Last Supper—45 color slides, program guide. Produced by Church-Craft. (Distributed by Church-Craft and Church School Pictures.) A worship service, beginning and closing with an illustrated hymn.

Lenten Hymns—Black and white, words only, 2 or 3 verses per slide. (Distributed by Church School Pictures.) *Alas! and Did My Saviour Bleed; Beneath the Cross of Jesus; Hail, Thou Once Despised Jesus; I Love To Tell the Story; In the Cross of Christ; Jesus Shall Reign; Just As I Am; Love Divine, All Loves Excelling; My Faith Looks Up to Thee; O Sacred Head, Now Wounded; Rock of Ages; Saviour, Thy Dying Love; There Is a Fountain; 'Tis Midnight; When I Survey the Wondrous Cross.*

Life of Christ—50 color slides. Produced and distributed by Visserslides. From the Transfiguration to the Ascension.

Life of Christ—50 color slides, supplementary scenes. Produced and distributed by Visserslides. From the Annunciation to the Shepherds to the Ascension.

Life of Christ—300 slides, including syllabus. Produced and distributed by Visserslides. The complete life of Christ.

The Life of Our Lord—35 color slides, manual. Matson Photo Service. (Distributed by Matson, Religious Film Association.) Photographs of scenes mentioned in Scripture from the shepherd's field at Bethlehem to the place of the Ascension.

Now I Return to the Father—14 color slides, program guide. Produced and distributed by the Society for Visual Education. Scripture, litanies, prayer and music to visualize the Easter

story. Junior High-Adult.

Paintings by Sallman—6 color slides. Produced by the Society for Visual Education. (Distributed by S.V.E.; Religious Film Association, S.V.E.) Head of Christ, Christ in Gethsemane; The Lord's Supper; Christ at Heart's Door; His Presence; His Presence (bust only). Junior-Adult.

The Passion Play—22 color slides. Produced and distributed by the Society for Visual Education. Photographs of the Oberammergau Passion Play, whose actors have been painstakingly selected for their roles. Junior-Adult.

The Passion Story—43 color slides. Produced and distributed by Living Word Films. Events in the life of Christ associated with His Death and Resurrection.

The Passion Story Day by Day—17 color slides, guide. Produced and distributed by the Society for Visual Education. Photographs of famous paintings portray Christ's last week on earth. Junior-Adult.

The Passover—14 color slides, guide. Produced and distributed by the Society for Visual Education. From the James Tissot paintings.

The Story of Easter—15 color slides, program guide. Produced by the Society for Visual Education. (Distributed by Church-Craft, S.V.E.) Religious pictures of The Standard Publishing Company illustrate important events of the Easter season. Junior-Adult.

Thirteen Appearances of Our Lord after His Resurrection—45 color slides, Scripture manual. Produced and distributed by Gospel Slide & Film Service. Events from the Crucifixion through the Second Coming.

35mm Filmstrips

After Three Days—Color, 34 frames, reading script. Produced by Visual Education Ltd. (Distributed by the Society for Visual Education.) Events from the Crucifixion through the Resurrection and on to the Ascension. Primary, Junior.

The Ascension of Jesus—Color, 38 frames. Jesus and disciples on the way to Bethany and the Mount of Olives; Jesus giving instructions; the Ascension and message of the angels; the return to Jerusalem.

Christ before Pilate—Color, 39 frames. Produced and distributed by Concordia Publishing House. Judas' remorse and suicide; Christ before Pilate, Herod; release of Barabbas.

The Crucifixion and Burial of Jesus—Color, 38 frames. Produced and distributed by Concordia Publishing House. The crucifixion and burial.

Easter Hymns—Color, single or double-frame, illustrated hymns. (Distributed by Religious Film Association.) *Beneath the Cross of Jesus*, 6 frames; *Crown Him with Many Crowns*, 8 frames; *In the Cross of Christ I Glory*, 8 frames; *When I Survey the Wondrous Cross*, 8 frames.

Easter Hymns—Color, hymn illustrations and words. Produced by Harold Sterner. (Dis-

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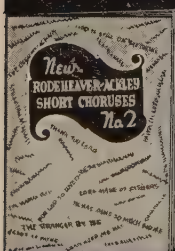
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tributed by Church Screen Productions.) *Beneath the Cross of Jesus*, 6 frames; *The Day of Resurrection*, 6 frames; *Jesus Christ Is Risen Today*, 6 frames; *The Old Rugged Cross*, 8 frames.

Easter Hymns—Color, 8 frames average, 4 strips. Produced and distributed by the Society for Visual Education. *Beneath the Cross of Jesus*; *Crown Him with Many Crowns*; *In the Cross of Christ I Glory*; *When I Survey the Wondrous Cross*.

Easter Story—Color. Produced by Christian Mission Films. (Distributed by Christian Youth Cinema, Church School Pictures.) Triumphant entry into Jerusalem, Crucifixion, Resurrection, Ascension. Young People, Adult.

The Emmaus Disciples—Color, 32 frames. Produced by Concordia Publishing House. (Distributed by Church-Craft, Concordia.) From the conversation on the road to Emmaus to Jesus' appearance to assembled disciples.

The First Easter—Color, 39 frames. Produced by Concordia Publishing House. (Distributed by Christian Youth Cinema, Church-Craft, Concordia.) The resurrection of Jesus as recorded in the Gospels.

The First Easter—Black and white. Produced by Religious Films Ltd. (Distributed by Christian Youth Cinema.) Easter Eve to the Ascension.

Footsteps of the Risen Christ—Color, 45 frames, single or double, manual. Produced and distributed by Gospel Slide & Film. Illustrates Christ's appearances after His Resurrection, interspersed with seven Easter hymns.

For God So Loved the World—Color, 25 frames, captions. Produced by The Standard Publishing Company. (Distributed by Church School Pictures, Standard, S.V.E.) Portrays events in the life of Christ from the Annunciation to the Resurrection. Junior-Adult.

Hosanna to the King—Color, 57 frames, alternate illustrations and textframes. Produced by the Society for Visual Education from Nelson's "Bible Books for Small People." (Distributed by Christian Youth Cinema, Church School Pictures, S.V.E.) Interprets the first Palm Sunday for children of today with colorful drawings. Primary, Junior.

The Hour Is Come—Color, 21 frames, captions. Produced and distributed by the Society for Visual Education, from Nelson Bible Pictures. Illustrates the Easter story from the American Standard Version, biblical text on each frame. Junior-Adult.

Jesus before Annas and Caiaphas—Color, 27 frames. Produced and distributed by Concordia Publishing House. Jesus before the high priests; Peter's denial.

Jesus Christ Is Risen Today—Black and white, 8 frames. Produced and distributed by Church School Pictures. Words and music, with pictures.

Jesus' Entry into Jerusalem—Color, 38 frames. Produced and distributed by Concordia Publishing House. Jesus' triumphal entry.

Jesus in Gethsemane—Color, 31 frames. Produced and distributed by Concordia Publishing House. Jesus and His disciples in Gethsemane; the betrayal and arrest of Jesus.

The King Cometh—Color, 34 frames, reading script. Produced by Visual Education Ltd. (Distributed by S.V.E.) Detailed story of incidents from the entry into Jerusalem up to the mock trial. Primary, Junior.

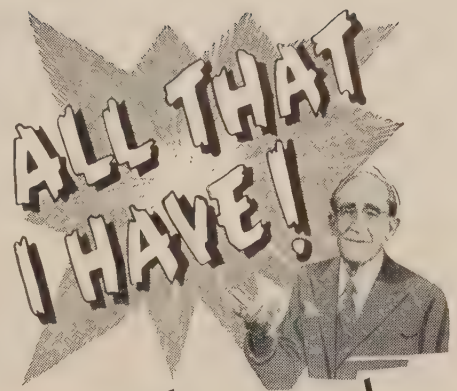
The Last Supper—Color, 28 frames. Produced and distributed by Concordia Publishing House. Jesus and His disciples at the Lord's supper; Judas pointed out as Jesus' betrayer.

The Last Week—Color, 25 frames, manual. Produced by The Standard Publishing Company. (Distributed by Church School Pictures, Standard, S.V.E.) Junior-Adult.

The Life of Christ—Color, 75 frames, two parts, separate scripts for children and adults. Produced and distributed by Pilgrim Press. The life and teachings of Christ as painted by Jacques Barosin.

Life of Christ Visualized—Color or black and white, 52 frames each, captions. Produced by the Society for Visual Education, based on illustrations from The Standard Publishing Company's Bible Story Books. (Distributed by Church-Craft, Church School Pictures, Standard, S.V.E.) Includes The Last Ministry, The Betrayal and First Trials, The Crucifixion, The Resurrection. Junior, Junior High.

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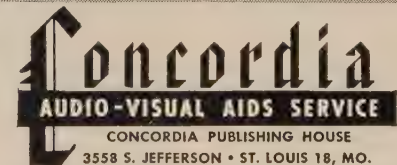
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The Resurrection Story—Color, 25 frames, program guide. Produced by Broadman-Church-Craft. (Distributed by Church-Craft.) Draws on the appearances and ascension of Jesus to emphasize the certainty of His Resurrection.

The Road to Emmaus—Black and white, 37 frames, captions, live models. Produced by Cathedral Films. (Distributed by Cathedral, Christian Youth Cinema, Church-Craft, Church School Pictures, S.V.E.) Portrays events of the Passion of Jesus from the viewpoint of His disciples.

Thirteen Appearances of Our Lord after His Resurrection—Color, 45 frames, single or double, Scripture manual. Produced and distributed by Gospel Slide & Film Service. Illustrates events from the Crucifixion to the Second Coming.

The White Lily—Color, 44 frames, captions and textframes. Produced and distributed by the Society for Visual Education. For use in church school programs to help children realize the miracle of Easter and reason for displaying lilies during that season. Older Primary, Junior. END

RECORDS

(Continued from page 74)

Bernhard Kurzweg, conductor. A Mighty Fortress (Luther); Chant (Psalm 19:16); As a Bird at Dawning (Bach setting); Grant Us To Do with Zeal (Bach setting); Dearest Lord Jesus (Bach setting); Break Forth, O Beatus (Bach setting); O Jesulein Suess (Bach setting); Salvation Belongeth (Tschernokov); Credo (Gretchaninov); O Magnum Mysterium (Handel); Go to Dark Gethsemane (Noble); In Joseph's Lovely Garden (Dickinson); Beautiful Savior (Silesian); May Now Thy Spirit (Schuetky); Jesu, Priceless Treasure (Bach); O God Our Help (Croft).

Tell Me the Story of Jesus—78, 45 RPM. With The Lord's Prayer. Adora Norlander, soprano. Singpiration.

The Unveiled Christ—78, 45 RPM. With Lead Me Gently Home. G. Beverly Shea, bass-baritone. Singpiration.

There Is a Green Hill Far Away—78, 45 RPM. With The Cross Is Not Greater Than His Grace. Helen McAlmerney Barth, contralto, and Al Smith, baritone. Singpiration.

They Are Nailed to the Cross—78, 45 RPM. With It Is No Secret. Helen McAlmerney Barth, contralto, and Al Smith, baritone.

Welcome Happy Morning (Havergal)—78, RPM, 12" Vinylite. With Beautiful Savior (Schonster). Chime and vibraharp. One side only. Morrison Recording Laboratories.

Were You There—78, 45 RPM. With Oh Mary, Don't You Weep; Yes He Did. G. Beverly Shea, bass-baritone. Singpiration.

When I Survey the Wondrous Cross—78, 45 RPM. With Abide with Me. Peter Slack, pianist. Singpiration.

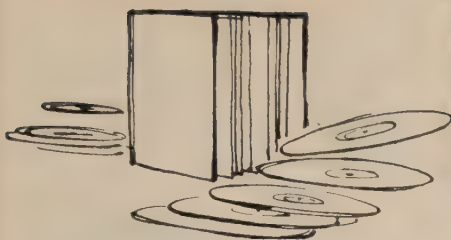
When I Survey the Wondrous Cross—78 RPM. With Sometime. Arthur W. McKett, tenor. Singpiration.

When I Survey the Wondrous Cross—78 RPM. With We've a Story To Tell to the Nations. Wilmos Csehy, violinist. Singpiration.

Why Should He Love Me So?—78 RPM. Jo Ann Dyson, contralto; Loen Bushman at the organ. Word Records.

Don't Forget

to order the February "Tools for Better Teaching" supplement. Chock-full of helps for all Sunday school workers, this 36-page manual is yours for only \$.15—minimum order, \$1. Superintendents: order a copy for every teacher in your school. You'll up their efficiency!



RECORDS

FOR TODAY'S CHRISTIAN LEADER

WENDELL P. LOVELESS
editor



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JESUS AND ME	224
GOSPEL MEDLEY	
I HAVE A FRIEND IN HEAVEN	222
MASTER THE TEMPEST	
STAND UP FOR JESUS (Accordion)	221
HEAVENLY BELLS	
JUST A CLOSER WALK WITH THEE	220
TREASURES ON THE OTHER SIDE	
VICTORY IN JESUS	215
IT'S IN MY HEART	
WHEN I MAKE MY LAST MOVE	214
I'LL MEET YOU IN THE MORNING	
WE'LL SOON BE DONE	119
(THE) LOVE OF GOD	
MY HOME IS IN HEAVEN	115

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Indians Respond to Gospel Music

RECENTLY I received a letter from a missionary couple in Arizona, who are giving the Gospel to the Hopi Indians of that section. They write: "We find the Hopis hard to reach with the gospel message, but there is a response through music, for they love it. We have found no opposition to the use of our public address system, with which we reach the entire village of about four to five hundred people. For the past year we have been playing one hour of music preceding each regular service, making three hours of music each week."

Then he goes on to say that they have



Music reaches Indians such as this woman.

some recorded gospel music but need more, and wonder if I could help them in any way. I mention this request for two reasons. First, some readers may wish to give these missionaries assistance in securing more good gospel recordings. Second, it underscores again the fact that the Lord is using the recording medium in a variety of ways to reach the unsaved with song, story, and sermon.

I shall be glad to send the names of these friends to any who will write to me. It may be that we may help other missionaries in a similar manner. Although not looking for more work, I shall be glad to help this good cause along.

■ I try to be several different people while I am auditioning recordings for review. Having been in radio broadcasting for so many years, I believe that I know something of the reactions and attitudes of various appreciation levels to different types and arrangements of gospel music.

I was thinking of this again as I listened to eight sides just received from Wilbur E. Nelson, pastor and director of the Morning Chapel Hour Broadcast from Huntington Park, California. Nelson and his singing groups are among my favorites on record, and I have reviewed some of their work enthusiastically in previous issues. I have not lost any of my enthusiasm after hearing these more recent discs, but I am going to make a kindly criticism or two as I mention the individual numbers.

I start with a most hearty commendation of *Onward, Christian Soldiers*, done by the Radio Choir and the Brass Trio with Don Pratt, solo trumpeter. I never heard a

better arrangement of this song nor one in better taste. It is all that could be asked, in my opinion. And wait until you hear that trumpet obligato work. It is superb: clean and sparkling.

On the other side is another grand hymn, *Oh Worship The King*, by the same group. It is well done technically, but here is where I speak as another person. There are two or three spots in this number where I think modern harmony is introduced in not-so-good taste. A hymn as well known as this should, I think, be treated with "straight" harmonic arrangement. I am an "old-timer" in this reaction. But don't let this criticism rob you of the wonderful song on the other face of the record.

Then there is a sextet rendition of one of the most beautiful of the newer gospel songs, *Harbored In Jesus*. This is simply exquisite; I never heard it sung as well as this. Ellen Elsner's voice in solo is lovely, and the accompaniments by Ethyl Nelson, organ, and Doris Thompson, piano, are fine, as usual. There is an interesting treatment of *The Old Ark's A'Moverin'* by the sextet and trio, with solo by tenor Robert Beckendorf. Wilbur Nelson does a solo of *I'm Going Higher Some Day*, and he doesn't lose a single syllable of the song's message. It is well done, as is also his solo on the other side, *I'll Meet You In The Morning*. It's rhythmic and nice. The Radio Quartet sings *Where Could I Go?* (a new one to me); and *What Is Your Answer Today?* in which the soprano voice of Elsa Beckendorf is heard. What a smooth, sweet voice this is!

Seems to me that Wilbur Nelson has more than his share of vocal and instrumental talent. More power to him! Don't throw the modern harmony out of the window, but keep it in a thimble in the basement. Also, may I suggest that vigilance be given to a tendency toward "jerkiness" in certain spots. I know that you want emphasis and uniformity of "attack." But let's watch it, shall we? This is a great recording organization. We want more!

■ This month I want to give you a list of several recordings which I heartily recommend, all of them produced by two recording companies. These are found under the W-O-R-D label, and are well worth having in any library of gospel music. All are ten-inch, 78 RPM, and every one is a gem. *Precious Lord, Take My Hand* and *The*

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Robert and Lucille Parsons (vocal duet).
- No. 3.** He Was Found Worthy and Blessed Be the Fountain. Alvin Hirsch and Don Hustad (soloist and accompanist).
- No. 4.** Near the Cross and When They Ring the Golden Bells.
Don Hustad (organ and piano).
- No. 5.** God Leads Us Along and Oh, What a Day.
Moody Chorale.
- No. 6.** O Lamb of God, Prayer Before Singing, and Let All the Nations Praise the Lord.
Moody Chorale.

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Prayer Perfect are sung by Billie Russell, who has one of the most listenable soprano voices I have heard in a long time. Loeeen Bushman furnishes a satisfactory organ accompaniment. *When They Ring The Golden Bells* and *Onward, Christian Soldiers*, piano solos, are tastefully arranged and well played by Bob Randall. *Amazing Grace* and *Balm In Gilead* are sung by that rich bass voice of Frank Boggs, with Paul Mickelson at the organ. This is a great voice. And I trust that you'll not fail to hear the Baylor University Choir sing *Anybody Here; Oh, What He's Done For Me*; and the gospel song *The Solid Rock*. Never heard nicer ensemble singing. Bryant Tolbert directs.

■ Then there was a few numbers by International Sacred Recordings which you must hear: *I Wonder As I Wander* (one of the sweetest spirituals in a minor key ever written) sung by tenor Ben Allen (what a voice!); and *I'm On My Journey Home* by Ben and Beth Allen, with Irish harp and guitar accompaniment. *Turn Back To God, America* and *Rally 'Round The Cross* are sung by Redd Harper and His Cowboy Christians (yes, you guessed it—but very good, and timely). Another excellent tenor voice, that of John Gustafson, sings *My God And I* and *Goin' Home*, with bass William Carle. Here's a grand male quartet, the International, doing *In The Sweet By And By* and *Honey In The Rock*. It gives me great joy to recommend these to you. Happy listening! See you in May. END

MUSICAL NOTE

(Continued from page 19)

go with his words. Thus was born "A Mighty Fortress Is Our God." But the Reformation itself was to have one of its strongest holds on the German town of Eisenach where a boy named Johann Sebastian Bach was to feel its influence and later write out of an overflowing heart "Sheep May Safely Graze," "Jesu, Joy of Man's Desiring," "Come, Sweet Death" and a couple hundred cantatas.

Luther's revival was to reach another man over the span of a hundred years. This man, George Handel, caught up in deep devotion, isolated himself for twenty-three days and emerged from the grip of God with the entire manuscript of an oratorio he named *The Messiah*.

In England, as John Wesley began to preach from his own father's tombstone and on the street corners of the cities to bring down a revival credited with saving Britain, his younger brother, Charles, started to write hymns, including songs like "Arise, My Soul, Arise, Shake Off Thy Guilty Stains."

Before he was through, the fruitful musical ministry of Charles Wesley had produced 6,500 hymns!

When a man named Moody gave up his business to preach, God sent him Ira Sankey. Together they were not only to take up the evangelistic cause where John and Charles Wesley left off, but they also were to repay to Britain

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In our own century, Billy Sunday had his Homer Rodeheaver, one of the greatest contributors and conservators of sacred music of all time.

Paul Rader had a musical staff which included at one time Merrill Dunlop, Lance B. Latham, Clarence Jones, the Olivers and many other noted musicians.

The revival of Moody still carries on at the Moody Bible Institute, the music department of which has included such outstanding composers as Wendell Lovell, Harry Dixon Loes, George Schuler, Arthur McKee, Charles Alexander, Homer Hammon, William Runyon and Dr. D. B. Townner.

Today, Billy Graham has associated with him a song leader, Cliff Barrows, and a soloist and composer, George Beverly Shea, who can take their places beside history's best.

There is, however, a ministry of conservation in the field of music that is often unnoticed by the church-goers of the land.

If "A Mighty Fortress" was preserved to us for four hundred years, it is because someone thought enough of it to promote and spread it abroad—someone with judgment enough to publish it for all to have.

History does not give us the name of this unsung genius. But, today, the songs we sing of the Lord and His gracious works have many conservators—publishing and recording firms which preserve the best of the old and encourage the writing of new hymns and who bring them into your home via piano, radio, television or phonograph. It is no small work they do. A poll by the American Music Association shows hymns are the favorite music for today's homes whether they're heard on records, radio, television or picked out on a piano.

There are many such firms, fortunately managed and staffed by Bible-believing Christians. A study of them could well serve to chart the scope of the revival which seems to be upon us.

Largest and perhaps one of the oldest publishers in this category is the Rodeheaver Hall-Mack Company, with headquarters in Winona Lake, Indiana. Founded by Homer Rodeheaver, Billy Sunday's song leader, and his two brothers, J. N. Rodeheaver, one-time professor at Northern Baptist Seminary, and Y. P. Rodeheaver, this organization rode to prominence on the sawdust trail of the famous Billy Sunday revival campaigns.

This firm later bought up copyrights held by the Hall-Mack Music Publishers and the Tullar-Meredith Publishers to

strengthen its organization, and probably holds more copyrights on gospel songs than any other publisher today.

Another old-line publisher of gospel songs is the Hope Publishing Company of Chicago. The two musical figures around which this organization was first built were Stebbins and Kirkpatrick. Later the organization took over the E. O. Excell Publishing Company, and later still, the Bigelow-Maine, in which Ira B. Sankey, song leader for D. L. Moody, played a part. This same organization also controls the Tabernacle Hymn books, which largely stemmed from the Paul Rader meetings.

Among the smaller publishers of this type is the Haldor Lillenas House which has specialized in choir and solo pieces. The Robert Colman Publishing House was founded by a great singer and song leader of that day, who was successful in the great meetings of the Southern Baptist Convention. The songs of this House were later transferred to the publishing house of the Convention, the Broadman Press.

Another Southern publisher is the John T. Benson Publishing House, whose books, although almost unknown in the North, are widely used in the South.

In more recent times, a great host of talented song writers and song leaders have brought out collections under their own names and many of them have had wide followings in certain sections of the country. Percy Crawford of television and King's College fame is one of these. His *Pinebrook Choruses*, popularized largely through his summer camps and radio work, have been extremely popular.

However, one of the youngest, most aggressive, and certainly the fastest-growing among the contemporary group of gospel song publishers is Singspiration, with headquarters in Wheaton, Illinois. Headed by versatile Al Smith, singer, song leader, violinist and composer, this organization has ridden on the crest of the wave, stirred largely by Youth for Christ activities for gospel songs and genuine spiritual lilt. Spurred on by the wide popularity of his "Singspiration" series, Smith last year stepped into the hymn book publishing field for the first time with an ambitious number, *Inspiring Hymns*.

Today, it is the work of men like these which many feel is so important to the success of a spiritual awakening. Whether or not this is so, however, the fact remains that a deeply spiritual church is a singing church. Therefore, whether our concern is for the spiritual development for a local church or for a sweeping revival, the degree to which the Gospel is successfully put to music and sung by people is in a great degree the measure to which those people are warmed and stirred by the love of God manifested through His Son, the Lord Jesus Christ.

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DR. V. RAYMOND EDMAN, editor

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It is with pleasure that we present Dr. Edman to you each month, with an invitation to submit problems arising in your Christian walk for his wise counsel. No names appear in these columns; letters are held in strictest confidence. Address questions to Spiritual Clinic, CHRISTIAN LIFE Magazine, 434 S. Wabash Ave., Chicago 5, Ill.

■ How do you feel about children taking communion?

I believe that little children should be taught that the table is the Lord's and is for them who have received the Lord Jesus Christ as their Savior. I do not think little ones are caused to stumble because they do not partake of communion until they have come to saving faith in the Lord Jesus; rather, I believe they are helped to see their need of coming to Him by their not partaking until they know Him. Sunday school children should be taught the wonderful truth of the Lord's supper.

■ I operate a large lettuce farm and am being forced by circumstances to harvest some lettuce Sunday morning to have it ready for the Monday market. Am I justified before God in doing so? In order to make ends meet, we have had to verbally contract to have some lettuce on the market every day possible. Lettuce harvested on Saturday cannot be held over until Monday, because it is highly perishable.

The first day of the week is the "Lord's Day." We are to keep the Lord's Day sacred unto Him, who rose from the dead on that day. The proper observance of the Lord's Day is one of the strongest Christian testimonies we can give. To be sure, there are those who have no choice in the matter—Christian soldiers who are under the orders of their superior, the Christian fireman who responds to the fire bell, the Christian physician who is called to the bedside of the desperately ill. It does seem to me, however, that you do have that choice. You are at a very material disadvantage not to harvest your lettuce on Sunday morning; but does not the Word say, "Them that honor me I will honor" (1 Samuel 2: 30)? As yet I have never heard of a farmer or a businessman who went broke because conscientiously and gladly he kept the Lord's Day; but I have heard of those who did their desire on His day, and failed. A far greater factor is the matter of your testimony to your neighbors, perhaps to your competitors, but most of all to your own loved ones.

■ Is it wrong and perhaps distasteful to God for ministers of the Gospel to belong to city ministerial associations and inter-church councils?

This is distinctly a border-line question in which each one must make his own decision. In a large city, a fundamentalist pastor may have little or nothing in common with members of the ministerial association, and his absence be quite unnoticed. In a small community, the situation is

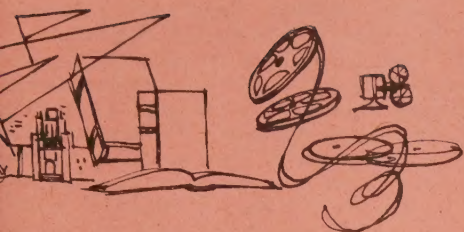
entirely different. Oftentimes in such a situation, evangelical pastors have the strongest and most active, and sometimes the largest churches. There are many community projects in which they can provide spiritual leadership and helpfulness.

■ Did Jesus found the Catholic church?

The Lord Jesus founded what He called "My church." The Church is defined in the Scriptures: "Christ loved the church, and gave himself for it . . . that he might present it to himself a glorious church, not having spot or wrinkle, or any such thing" (Eph. 5: 25-27). "And He (the Lord Jesus Christ) is the head of the body, the church" (Col. 1: 18, also verse 24). The Lord Jesus Christ is the head of the body, which is His church, and is not a member of any earthly organization.

■ What is the proper attitude to take regarding pay for full-time Christian service? Some say that it should be left in the hands of the Lord and the employer; others argue that God expects His children to be diligent in business and thus they should be careful to see that sufficient pay is offered for one to properly take care of his needs.

The Lord Jesus said, "The laborer is worthy of his hire" (Luke 10: 7). The Law of Moses was very explicit: "Thou shalt not oppress an hired servant that is poor and needy . . . at his day thou shalt give him his hire, neither shall the sun go down upon it; for he is poor and setteth his heart upon it; lest he cry against thee unto the Lord, and it be a sin unto thee" (Deut 24: 14-15). Strong warning is contained in the words: "Behold, the hire of the laborers who have reaped down your fields, which is of you kept back by fraud, crieth: and the cries of them which have reaped are entered into the ears of the Lord of sabaoth" (James 5: 4). There should be a clear understanding between employer and employee. If support is a matter of faith, that principle and arrangement should be clearly understood; if it is a matter of salary, the Christian organization or employer should not take advantage of the unselfish attitude of Christian employees. Employees are admonished: "Whatsoever you do, do it heartily as to the Lord, and not unto men: knowing that of the Lord ye shall receive the reward of the inheritance: for ye serve the Lord Christ" (Col. 3: 23-24). Employers are instructed, "Give unto your servants that which is just and equal; knowing that ye also have a Master in heaven" (Col. 4: 1).



BUYERS GUIDE



Coin Counting Machine

A coin counting machine can put new speed into the counting and packaging or bagging of coins. Klopp Engineering of Detroit has a motor-driven machine that counts over 2,000 coins per minute. It's possible to count \$500 in change with a Klopp Coin Counter in less than 25 minutes. By hand, the same job takes more than four hours. More than 2,300 churches are utilizing the advantages and convenience these machines offer.

In addition to the time saved by using a counter, the accuracy with which money can be counted is another major feature to be considered. The regulator is plainly marked and snaps into position, eliminating any trial-and-error settings. It's simple as winding a watch and doesn't take half as long.

The complete convenience and ease with which a counter can be used encourages its constant use for all coin-counting jobs—big and small. Only one mechanical regulation is needed to change from counting one denomination to another.

Small, light and compact, the machine is equipped with a 1/20 horsepower Bodine electric motor. The machine comes com-

plete with four aluminum coin tubes, bagging head and reserve coin tray. The exposed surfaces are finished in polished chromium plate and black crackled enamel.

Whether for church, school, mission or business office, we suggest you investigate the possibility of using a coin counter.

Multigraph Duplicator

This new multigraph duplicator is designed to cover a wide range of duplicating requirements. It will take care of the general need for duplicated copies in small and medium-size offices. Churches will find it a real help in printing a good-looking bulletin. Large concerns find it an ideal machine for convenient, time-saving departmental use. Schools, where duplication of every kind is necessary, will want to investigate this duplicator.

Ease of operation is an important feature in any process. The Multilith Model 80 is as simple as 1-2-3. Step 1 starts the flow of ink and moisture, step 2 puts the duplicating unit in motion, and 3 starts feeding the paper at 3,000 to 4,000 sheets per hour.

Once you install a Multilith duplicator, there is practically no limit to your choice of subject matter for reproduction. Several

different kinds of Multilith Masters are available. Each is adapted to a specific need. Some are designed to produce only a few copies; others, thousands. One type comes blank—another has a self-reproducing form or other permanent information on it. There are paper masters and metal masters. Any paper master can reproduce itself indefinitely by transferring all of its subject matter—and its capacity to produce copies—to other masters. All these masters can be filed away after use and run again at a later date. Photographic images can be transferred to sensitized paper masters even more simply than you could make a print of your favorite snapshot. You write just once with a pen, pencil or any writing machine on a single master sheet. Errors can be erased and corrected as on paper.

The automatic paper feeder provides for



For further information on coin counting machines, check item 97-A on the next page.

FOR MORE INFORMATION...

Place a check mark alongside products and services on which you want specific information.

COVERS

- ☐ 2nd—Northwestern Schools
- ☐ 3rd—Bob Jones University
- ☐ Back—King's College
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- ☐ D1-1 Tape Recorder
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- ☐ D3-1 Scripture Press
- PAGE 4**
- ☐ D64-1 Sound Systems
- PAGE 5**
- ☐ D5-1 Book Club
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- ☐ D7-1 Vacation Bible School
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- ☐ D9-1 Organ
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- ☐ D11-1 Agts.: Rel. Merch'dise
- ☐ D11-2 Index Bible
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- ☐ D13-1 Prize Winning Plan
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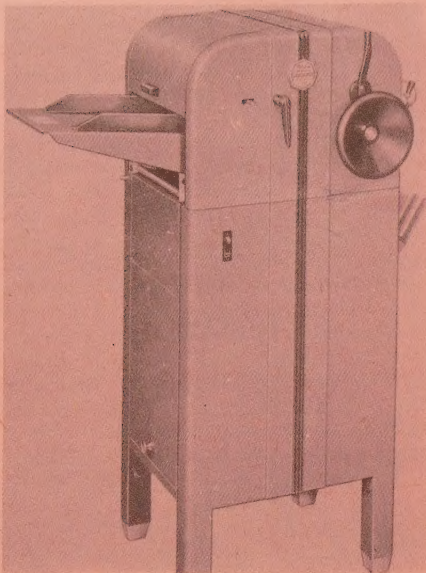
- ☐ D34-3 Songbooks
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- ☐ D42-1 New Testament
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- ☐ D46-1 Bible Commentary
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- ☐ D47-1 Bible Story Book
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- ☐ D55-1 Sterling College
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- ☐ D55-3 Chr. Medical College
- ☐ D55-4 Ben Lippin School
- ☐ D55-5 Pacific Bible Inst.
- ☐ D55-6 Hampden DuBose Acad.
- ☐ D55-7 Providence Bible Inst.
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- ☐ D56-1 Nyack Institute
- ☐ D56-2 Philadelphia Bible Inst.
- ☐ D56-3 Ft. Wayne Bible Col.

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For further information on multigraph duplicators, check item 97-B listed below.

the continuous feeding of 16- and 20-pound Bond paper in sizes from 3" x 5" to 9½" x 14". Provision is made for the manual feeding of cards and envelopes or different sizes and thicknesses of paper. A flip of the feeder arm instantly converts the machine for the manual feeding.

One feature of the Model 80 is the built-in Simflo Control unit. Simflo Control feeds ink and moisture through a single set of rollers and automatically maintains proper balance between the ink and the moisture. The Model 80 is always ready for immedi-

ate production, even after periods of prolonged inactivity. Daily clean-up of the machine is unnecessary.

Addressograph-Multigraph Corporation of Cleveland, Ohio, will be happy to send you further information about this versatile duplicator.

Victor 16mm Projector

A New-Lite-Weight, Model 60-4, 16mm sound motion picture projector that will accommodate audiences ranging from conference size to several hundreds has just been introduced by Victor Animatograph Corporation, Davenport, Iowa.

The new projector incorporates all the Victor features. Safety film trips protect against film damage. Dual flexo pawls with "cushioned" action prevent the pawls from punching holes in the film. All rollers and film channels are undercut so that neither picture nor sound areas of the film can touch any stationary part of the channels.

Another Victor feature is the 180° swing-out lens mount which permits instant cleaning of both aperture plate and film channel. The single oversize drive sprocket simplifies threading and eases fill stress.

The "instantilt" feature enables the operator to center the picture instantly on the screen at the touch of the finger. Fingertip-controlled rewind is equipped with a foolproof clutch control which is convenient, safe and fast because there is no shifting of belts and reels or spilling of film.

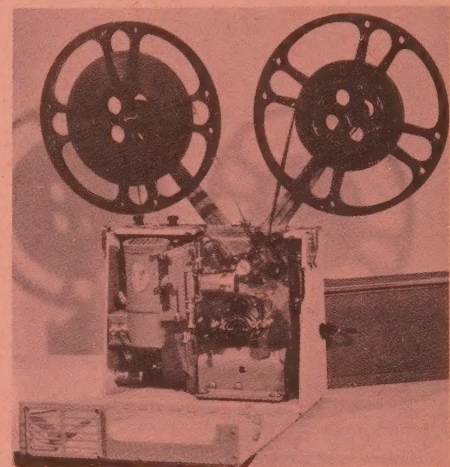
The Model 60-4 can be operated at either sound or silent speeds. It provides still-picture showing, as an image of ample brilliance can safely be held on the screen as long as desired. A single lever controls

reverse operation. Illumination is provided by a standard 750-watt projection lamp.

Easy portability is maintained by the new streamlined aluminum projector and speaker cases, finished in lustrous gray enamel with satin chrome hardware. The new case adds to the quietness, since aluminum, unlike other metals or plywood, has no resonance.

The model features a full-fidelity amplifier with output of four watts. A built-in plug for either microphone or record player jacks provides facility for use as a public address unit.

You can have further information on any of these items by checking "Products Illustrated" below. Your inquiry will be forwarded to the manufacturer, who, in turn, will contact you direct.



For further information on Victor 16mm projectors, check item 97-C listed below.

- ☐ D56-4 Mid-South Bible Inst.
- ☐ D56-5 Grand Rapids Schools
- ☐ D56-6 Hume Lake Confer.

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- ☐ D57-1 Westmont College
- ☐ D57-2 Cons. Bapt. Theo. Sem.
- ☐ D57-3 Stony Brook School

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- ☐ D58-1 Seattle Pacific Col.
- ☐ D58-2 Central Conservatory
- ☐ D58-3 Wash. Bible Inst.
- ☐ D58-4 Taylor University
- ☐ D58-5 Baptist Bible Inst.
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- ☐ D59-1 Rockmont College
- ☐ D59-2 Greenville College
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- ☐ D60-1 London Bible Inst.
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- ☐ D61-1 Roberts Wesleyan Col.
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- ☐ D62-1 Geneva College
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- ☐ D62-3 W. Bible College
- ☐ D62-4 Arizona Bible Inst.
- ☐ D62-5 Latin America Mission
- ☐ D62-6 Montana Gospel Crus.
- ☐ D62-7 Chorus of the Month
- ☐ D62-8 Printed Tracts
- ☐ D62-9 Vitamins and Minerals
- ☐ D62-10 Montreal Bible Inst.

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- ☐ D63-1 Revival Hour Songs
- ☐ D63-2 Reopening Churches

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- ☐ D64-1 Gospel Tracts

- ☐ D64-2 Church Supplies
- ☐ D64-3 Home High School Crs.
- ☐ D64-4 Christ's Mission

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- ☐ D65-1 Tape Recorder
- ☐ D65-2 Am. European Mission

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- ☐ D66-1 Gospel Musicals
- ☐ D66-2 Central American Miss.
- ☐ D66-3 Slavic Gosp. Ass'n.

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- ☐ D68-1 Vac. Bible Sch. Mat.
- ☐ D69-1 Vacation School Sup.

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- ☐ D70-1 DVBS Course
- ☐ D70-2 Highway Signs
- ☐ D70-3 DVBS Plan
- ☐ D70-4 Baptistry Heater
- ☐ D70-5 Folding Tables

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- ☐ D71-1 Vacation Bible School
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- ☐ D71-3 Bulletin Boards
- ☐ D71-4 Visual Aids

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- ☐ D72-1 Filmstrip Index System
- ☐ D72-2 Carillons
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- ☐ D73-1 VBS Course
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- ☐ D74-1 DVBS Programs
- ☐ D74-2 Vacation Bible School
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- ☐ D75-1 Sunday School Lessons
- ☐ D75-2 True to Bible Lessons

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- ☐ D77-1 Sunday School Papers
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- ☐ D87-2 Worship Program Films
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- ☐ D89-1 Recording Projector
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- ☐ D94-2 Soundmaster Records
- ☐ D94-3 WMBI Records
- ☐ D94-4 Gospel Records
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- ☐ D95-1 Word Records
- ☐ D95-2 Sacred Records
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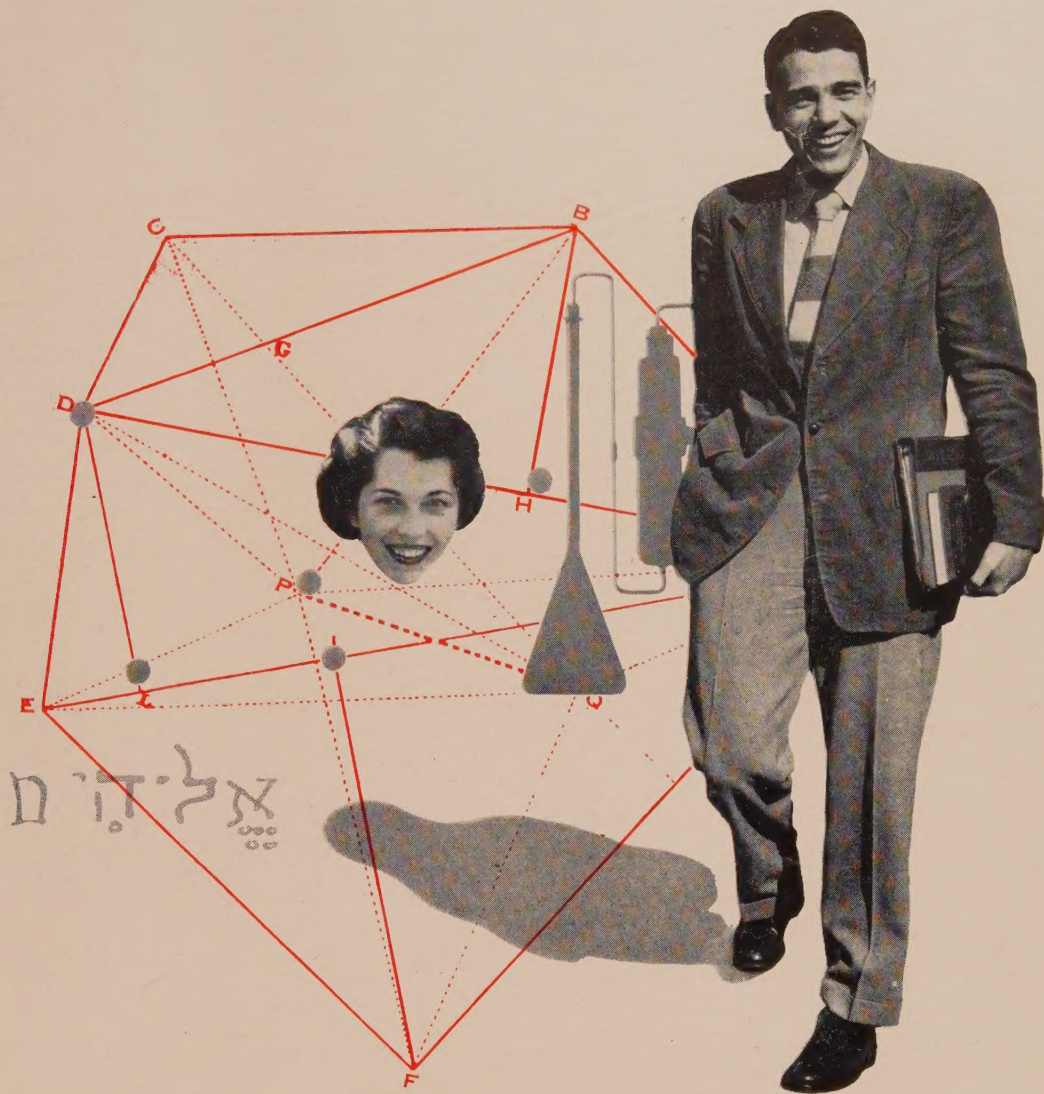
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- ☐ D96-1 Song Finder
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- ☐ D96-4 Earnings Opportunity
- ☐ D96-5 Accordions
- ☐ D96-6 Children's Bible Miss.
- ☐ D96-7 Rescue Society
- ☐ D96-8 Ceylon & India Miss.
- ☐ D96-9 Bible Revivals

PRODUCTS ILLUSTRATED

- ☐ D97-A Coin Counter
- ☐ D97-B Multilith Model 80
- ☐ D97-C 16mm Projector

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